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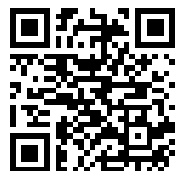
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A GRAMMAR
OF
THE HEBREW LANGUAGE.

LONDON
PRINTED BY J. WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

A GRAMMAR
OF
THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,
LATE PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON,
AUTHOR OF VINDICIÆ HEBRAICÆ, HEBREW TALES, ETC.

Fourth Edition.

LONDON:
PRINTED FOR TAYLOR, WALTON, & MABERLY,
BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE.
UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.

M.DCCC.L.

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ELEMENTS
OF
THE HEBREW LANGUAGE.

By the same Author,
THE ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF THE HEBREW LANGUAGE.
8vo. 9s. cloth.

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M.DCCC.XLVIII.

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FINCHBURY CIRCUIS.

CONTENTS.

	PAGE.
Preface	iii.
Mode of Writing and Reading.....	3
Nature of the Alphabet.....	4
Manner of Indicating the Vowels.....	<i>ib.</i>
Sh'va	5
Dagesh	5—6
Sounds and their Representatives	7
Table containing the Alphabet	9
Observations on ditto	10
Division of Letters.....	11
Formation of the Letters	12—14
Vowel-points	14—15
Observations on ditto	16
Combination of the Vowels with the Consonants.....	17—20
Syllables	21
On the Letters אהו	22
Syllables beginning with two Consonants	23—24
Semi-vowels or Substitutes for Sh'va	25—26
Syllables terminating in a Consonant at the End of a Word	27—28
Syllables beginning with Two Consonants and terminating in one	29
Syllables terminating in Two Consonants at the End of Words	<i>ib.</i>
Syllables terminating with a Consonant in the Middle of a Word	30
Sh'va in the Middle of a Word	33—34
Dagesh Kal.....	35—36

	PAGE.
Dagesh Hazak	37
Rules to distinguish Sh'va Initial from Sh'va Final.....	38—39
Rules to distinguish short (◡ o) and (◡ i) from long (◡ ā) and (◡ ī)....	39—42
Remarks on the Vowel (◡ i) when preceded by ם, or followed by ם sh.	42—45
Reading Lessons	47
Analysis of the first four Verses of Genesis	48—54
Reading Lessons with the Literal Translation.....	55—78
Accents.—Introductory Observations.....	79
Table containing the Forms, Position, and Names of the Accents	80
Nature and Importance of the Accents	81—85
Use of the Accents in shewing the Relations of Words considered as } Members of a Sentence.....	85—90
Familiar Phrases, in which the PRONOUNS, and the Verb TO BE are } exemplified	91—96

PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them ; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? Such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know : while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters ; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation ; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.

With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction ; and ultimately to reap those advantages from the Sacred Records which their interpretation, founded on philological and grammatical rules, is sure to yield.



ELEMENTS OF THE HEBREW LANGUAGE.

CHAPTER I.

§ 1.—INTRODUCTORY OBSERVATIONS.

Mode of Reading and Writing.

1. IN our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versâ*.

Thus, instead of writing a, b, c, d, etc., they write their own characters— $\left\{ \begin{array}{c} \overset{1}{\text{א}} \overset{2}{\text{ב}} \overset{3}{\text{ג}} \overset{4}{\text{ד}}, \text{ etc.} \\ \text{א ב ג ד} \end{array} \right.$

Thus, also, instead of writing the word *Abraham* in this manner, they would write it in their own characters= $\overset{5}{\text{מ}} \overset{4}{\text{ה}} \overset{3}{\text{ר}} \overset{2}{\text{ב}} \overset{1}{\text{א}}$ (omitting the vowels); and read it mah-ar-ba, = Abraham.

Nature of the Alphabet.

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, etc., and that *knt* is pronounced *knight*. The words "*long live the king*" would, in their manner of writing, be *lng lv th kng*; or rather in the reverse order—

קִנֵּג	ת	לֵב	לִנְג
gnk	ht	vl	gnl
4	3	2	1

Mode of Indicating the Vowels.

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written document; and these they held in too great veneration to attempt the slightest change in them.

* See the alphabetical Psalms xxv., xxxiv., cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of

o in *no*, by a dot above the consonant, *ṅ*, *ṡ*, *ġ*, *l̇*, = *no*, *so*, *go*, *lo*,
e in *me*, by a dot under the consonant, *ḅ*, *ḥ*, *ṃ*, *sḥ*, = *be*, *he*, *me*, *she*,
a in *may*, by 2 dots under the consonant, *ḅ̣*, *ḍ̣*, *g̣̣*, *ṃ̣*, = *bay*, *day*, *gay*, *may*,
e in *bed*, by 3 dots under the consonant, *bḍ̣̣*, *fḍ̣̣*, *mṭ̣̣*, = *bed*, *fed*, *met*.

In a similar manner they represent the rest of the vowels. (See page 15.)

Sheva or Sh'va.

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'va*, under the unvowelled consonant: *as*, *blow*, *bread*, *asleep*, *admire*, *bold*, *abrupt*.

Dagesh.

5. As the Hebrew letters corresponding with our *b*, *g*, *d*, *c*, *p*, and *th*, were in ancient times pronounced either aspirated or unaspirated, according to the place they occupied in a word, a small stroke (-), denominated *Raphe**, was placed over them when they were

* This is only found in ancient Hebrew Manuscripts; in printed books it is omitted.

to be aspirated; thus, $\dot{\text{ב}}$ $\dot{\text{ב}}$, =bh or v; $\dot{\text{פ}}$ $\dot{\text{פ}}$ =ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration.

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager = dagger.

This dot is by way of distinction called *dagesh hasak*, *hard* or *strong dagesh*.

Accents.

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that, generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

§ 2. — CONSONANTS.

Sounds and their Representatives.

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters : thus—

b is represented by	ב
v	ב
g, as in <i>go</i>	ג
d	ד
h, as in <i>he</i>	ה
w, as in <i>we</i>	ו
z	ז
t	ט
y, as in <i>yes</i>	י
c as in <i>can</i> , or <i>ch</i> in <i>chord</i> *	כ, or ך { at the end of words.
l	ל
m	מ „ ם „
n	נ „ ן „
s, as in <i>so</i>	ס
p	פ
f	פ „ ף „

* This letter without the point (כ), is pronounced like ך. See page 8.

k is represented by	ק
r	ך
sh	שׁ
s	שׂ
th or t	ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.

א represents the sound heard in emitting the breath, somewhat similar to the *e* in *echo*. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p.15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a*, *e*, *i*, *o*, &c.

ח a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *h* with a dot under.

א generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels *à*, *è*, *î*, *ô*, *û*.

צ, or at the end of words צ׳, sounds like *ts*, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers.

FORMS.		NAMES.	POWERS.	NUMERICAL VALUE.
א	*א	Aleph ..	.....	1
ב	ב	Beth ...	b, v	2
ג	ג	Gimel ..	g in <i>go</i>	3
ד	ד	Daleth..	d	4
ה	ה	He	h in <i>he</i>	5
ו	ו	Wav ...	w or v	6
ז	ז	Zain ...	z	7
ח	ח	Heth ...	ch { in the German word <i>Nacht</i> .	8
ט	ט	Teth ...	t	9
י	י	Yod ...	y in <i>ye</i>	10
כ	כ	Caph ...	ch in <i>chord</i> .	20
ל	ל	Lamed..	l	30
מ	מ	Mem ...	m	40
נ	נ	Nun ...	n	50
ס	ס	Samech .	s in <i>so</i>	60
ע	ע	Äyin ...	.....	70
פ	פ	Pe	f or p	80
צ	צ	Tsadi ..	ts	90
ק	ק	Koof ...	k	100
ר	ר	Resh ...	r	200
ש	ש	Shin . .	sh	} 300
ס	ס	Sin	s	
ת	ת	Thav ...	th or t	400

* This column contains the *Rabbinical* characters.

Observations on the Alphabet.

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Wav*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א *ě*, ב *b'*.

א ב ג ד ה ו ז ח ט י כ ל מ
m' l' k' h' y' t' h' z' w' h' d' g' v' b' ě

נ ס ע פ פ צ ק ר ש ש ת ת
t' th' s' sh' r' k' ts' p' f' ě' s' n'

4. All the above letters, excepting ן ן ן ן ן ן ן, appear frequently in manuscripts and printed books under a lengthened form: thus—

א ד ל ם ר ת

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב....b	ג....g	ד....d	ט....t
ב....h	נ....n	ר....r	מ....m

ה....h	ו....w	ך <i>final</i> h	ס....s
ח....h	ז....z	ע....é	ם <i>final</i> m
פ....f	י....y	צ....ts	ש....sh
ת....th	ן <i>final</i> n	ץ <i>final</i> ts	ש....s.

Division of Letters.

6. Letters are divided according to the organ by which they are chiefly formed : thus —

א ה ח ע	are denominated	<i>Gutturals.</i>
ב ו מ פ	. . . . .	<i>Labials.</i>
ג י כ ק	. . . . .	<i>Palatals.</i>
ד ט ל נ ת	. . . . .	<i>Linguals.</i>
ז ס ש ר צ	. . . . .	<i>Dentals.</i>

Obs.—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters א ח ו י, which are denominated *quiescents*. See chap. ii. § 2.

For the division of letters into *radicals* and *serviles*, see Etymology, chap. i. § 2.

7. The letters ב נ ג ר כ פ ת, without a dot, were anciently pronounced aspirated : thus, ב bh, or v ; ג gh ; ד dh ; כ h, like ח ; פ ph ; ת th ; but with the dot they were pronounced unaspirated : thus, ב b, ג g, ד d, כ k, פ p, ת t. This distinction is, by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ. The German Jews retain it in ב and ת likewise.

8. The characters ף, ץ, ך, standing for ג, מ, ב, ז, פ, occur only at the end of words, and are, therefore, called *finals*.

FORMATION OF LETTERS.

9. In learning to form the Hebrew letters, attend to the following Elements :—

- 1st.—The broad point י י י ך י
 2nd.—The perpendicular ך ך
 3rd.—The horizontal ך ך ך ך
 4th.—The diagonal ך ך ך
 5th.—The curve ך ך ך ך

From the 1st י, and 2nd ך, are formed :—

י y, ן w, ג g, ז z, נ n, ן *n final*.

From the 1st י, and 4th ך ך ך, are formed :—

א e, ע è, צ ts, ץ *ts final*.

From the 3rd ך and 2nd ך are formed :—

ד d, ה h, ב b, ה h, כ k, ך *k final*,
 ר r, ף f *final*, ם m *final*, and ת.

From the 5th ך ך, 1st י, 2nd ך, & 3rd ך ך, are formed :—

מ m, ט t, פ f, ל l, ק k, ס s, and ש sh.

Practice.

Write the following characters:—

n	m	l	h	y	t	h	z	w	h	d	g	b	ë
נ	מ	ל	כ	י	ט	ה	ז	ו	ה	ד	ג	ב	א

th	t	s	sh	r	k	ts	p	è	s
ת	ת	ש	ש	ר	ק	ץ	פ	ע	ס

Write the English letters corresponding to the following Hebrew characters:—

אל במ בם גג גנ דס הפ הפ עז עז חץ
טר יש כת תך

Write the corresponding Hebrew characters to the following English:—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h,
g, f, d, c, b, ë.

Write the English characters corresponding to the following Hebrew letters:—

פפף תת בב רר הה ח פכךך לל
מם ם ש ש תשרק צפעס נמלך יטחו
והדג בא ך ם ן ף ץ בב דרך גון

בראשית ברא אלהים את השמים ואת
הארץ : והארץ היתה תהו ובהו וחשך
על פני תהום ורוח אלהים מרחפת על
פני המים :

ויאמר אלהים יהי אור ויהי אור :
וירא אלהים את האור כי טוב ויבדל
אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה
ויהי ערב ויהי בקר יום אחד :

§ 3.—VOWELS.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner

may disregard for the present), forms, position, and power.

LONG.

NAMES.	FORMS.	POSITION.	POWER.
KAMETS	◌ֿ	under the consonant } as אֶ ā, בֶּ bā	ā in <i>father</i>
TSERE	◌ִ	under as אִ â, גִּ gâ	â in <i>ale</i>
HIRIK	◌ִ or ◌ֿ	under as אִי, יִ 'אי, בִּי bī	ī in <i>machine</i>
HOLEM	◌ֹ or ◌ֿ	above as אֹ or 'אֹ, נֹ nō	ō in <i>no, so</i>
SHUREK	◌ֻ	in the middle of the letter } as אֻ ū, רֻ rū	u in <i>rule</i>

SHORT.

NAMES.	FORMS.	POSITION.	POWER.
PATHAH	◌ַ	under as אַ a, דַּ da	a in <i>what</i>
SEGOL	◌ֶ	under as אֶ e, דֶּ de	e in <i>met, set</i>
SHORT HIRIK	◌ִ	under as אִ i, בִּי bi	i in <i>pin</i>
KAMETS HATAPH	◌ִ or ◌ֿ	under as אִ or 'אִ, בִּי bo	o in <i>son</i>
KIBUTS	◌ֻ	under as אֻ u, בֻ bu	u in <i>bull</i> *

* The above scale is according to the pronunciation of the Portuguese and Spanish Jews ; the German and Polish Jews pronounce (◌ֿ) like o in *bone*, (◌ִ) like i in *bind*, and (◌ֹ) like ow in *vow* ; the other vowels they pronounce like their Spanish brethren.

Observations on the Vowel Points.

2. The ॐ which supports the point representing long ō is frequently omitted, and the dot (placed above the left of the consonant) retained: as, ॐ bō ॐ gō, ॐ dō.

3. The ॐ following long (ॐ) ī, is frequently omitted. To distinguish it in such cases from the short (.) i, rules will be given in the progress of the work. The same observation will apply to short (ॐ) o, the two dots being frequently omitted; and to ॐ, for which (ॐ) is sometimes substituted. See chap. ii. § 7, No. 2—4.

4. The use of the vowel points being only to indicate how the consonants are pronounced; it follows that they cannot form a syllable without the consonants. To represent, therefore, the sounds of a, e, i, etc., the corresponding vowel points must be added to the letter ॐ: thus, ॐ ā, ॐ e, ॐ ī, ॐ ū, etc.

5. The consonants must be sounded before the vowel points: as ॐ bā (not ab), ॐ gā (not ag). See the next page.

Practice.

Write the vowels corresponding to the following vowel points — ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

Write the vowel points corresponding to the following vowels, ā, a, â, e, ū, i, u, ī, o, ō, ū, ũ, ā, a, i, ī, u, ō, o.

§ 4.—CONSONANTS AND VOWELS.

Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.

ל	כ	ך	י	ט	ח	ז	ז	ה	ד	ג	ב	א	} a in father.
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

ל	כ	ך	י	ט	ח	ז	ז	ה	ד	ג	ב	א	} a in what.
la	hā	cha	ya	ta	hā	za	wa	ha	da	ga	ba	a	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		
tha	sa	sha	ra	ka	tsa	fa	pa	ā	sa	na	ma		

ל	כ	ך	י	ט	ח	ז	ז	ה	ד	ג	ב	א	} a in ale.
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

ל	כ	ך	י	ט	ח	ז	ז	ה	ד	ג	ב	א	} e in set.
le	he	che	ye	te	he	ze	we	he	de	ge	be	e	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		
the	se	she	re	ke	tse	fe	pe	ā	se	ne	me		

ל	כ	ך	י	ט	ח	ז	ז	ה	ד	ג	ב	א	} i in field.
lī	hī	chī	yī	tī	hī	zī	wī	hī	dī	gī	bī	ī	
ת	ש	שׁ	ר	ק	צ	פ	פ	ע	ס	נ	מ		
thī	sī	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī		

ל	כ	ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
li	hi	chi	yi	ti	hi	zi	wi	hi	di	gi	bi	i
ת	ש	ש	ר	ק	ץ	פ	פ	ע	ס	נ	מ	
thi	si	shi	ri	ki	tsi	fi	pi	i	si	ni	mi	

} *i in pin.*

ל	כו	כ	יו	טו	חו	זו	הו	דו	גו	בו	או	
lō	hō	chō	yō	tō	hō	zō	hō	dō	gō	bō	ō	
ת	שו	ש	רו	קו	צו	פו	פ	עו	סו	נו	מו	
thō	sō	shō	rō	kō	tsō	fō	pō	ó	sō	nō	mō	

} *o in no.*

ל	כו	ך	יו	טו	חו	זו	ו	ה	ד	ג	ב	א
lo	ho	cho	yo	to	ho	zo	wo	ho	do	go	bo	o
ת	שו	ש	רו	קו	צו	פו	פ	ע	ס	נ	מ	
tho	so	sho	ro	ko	tso	fo	po	ó	so	no	mo	

} *o in son.*

ל	כו	כו	יו	טו	הו	זו	וו	הו	דו	גו	בו	או
lū	hū	chū	yū	tū	hū	zū	wū	hū	dū	gū	bū	ū
תו	שו	ש	רו	קו	צו	פו	פ	עו	סו	נו	מו	
thū	sū	shū	rū	kū	tsū	fū	pū	ū	sū	nū	mū	

} *u in rule.*

ל	כו	ך	יו	טו	חו	זו	ו	ה	ד	ג	ב	א
lu	hu	chu	yu	tu	hu	zu	wu	hu	du	gu	bu	u
ת	שו	ש	רו	קו	צו	פו	פ	ע	ס	נ	מ	
thu	su	shu	ru	ku	tsu	fu	pu	ú	su	nu	mu	

} *u in bull.*

Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.

כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	
ko	cho	yo	to	ho	zo	vo	ho	do	go	vo	bo	o
ת	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	ל
so	to	so	sho	ro	ko	tso	fo	po	o	so	no	mo
												lo

} *o in bone.*

ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	} i in bind.	
li	hi	ki	yi	ti	hi	zi	vi	hi	di	gi	vi		bi	i
ת	ש	ר	ק	פ	צ	נ	ס	ע	פ	פ	י	מ	}
si	ti	si	shi	ri	ki	tsai	phi	pi	i	si	ni	mi	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} ow in vow.
kow	yow	tow	how	zow	vow	how	dow	gow	vow	bow	ow	
ר	ל	מ	נ	ס	ע	פ	פ	צ	ק	ו	ר	}
row	ko'w	tzow	phow	pow	ow	sow	now	mow	low	how		
שן שו תו תו												
sow tow sow show												

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} i in field.*
מי	ני	סי	עי	פי	צי	קי	רי	שי	שי	תי	תי	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} u in rule.
מו	נו	סו	עו	פו	צו	קו	רו	שו	שו	תו	תו	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} a in what.
מ	נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} e in set.
מ	נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} i in pin.
מ	נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} o in son.
מ	נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} u in bull.
מ	נ	ס	ע	פ	צ	ק	ר	ש	ש	ת	ת	

* See pages 17 and 18.

Practice.

Write the English characters corresponding with the following syllables:—

א א א א א א א א א א א א א א א א
ג ג ג ג ג ג ג ג ג ג ג ג ג ג ג ג
ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה
ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו
ז ז ז ז ז ז ז ז ז ז ז ז ז ז ז ז
ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח
ט ט ט ט ט ט ט ט ט ט ט ט ט ט ט ט
י י י י י י י י י י י י י י י י
כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ כ
ל ל ל ל ל ל ל ל ל ל ל ל ל ל ל ל
מ מ מ מ מ מ מ מ מ מ מ מ מ מ מ מ
נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ
ס ס ס ס ס ס ס ס ס ס ס ס ס ס ס ס
ע ע ע ע ע ע ע ע ע ע ע ע ע ע ע ע
פ פ פ פ פ פ פ פ פ פ פ פ פ פ פ פ
צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ צ
ק ק ק ק ק ק ק ק ק ק ק ק ק ק ק ק
ר ר ר ר ר ר ר ר ר ר ר ר ר ר ר ר
ש ש ש ש ש ש ש ש ש ש ש ש ש ש ש ש
ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת

Write the following syllables in Hebrew characters:—

bā ba bī bi gâ ge dō ho wō zū tu yā ya yâ ye
kī ki lō nō sō mo so ru sâ sa sâ se shī shi pī
pi fū ā a â e ī i ō u o ū

Read the following words, and write the corresponding English characters:—

אָבִי בָבִי גָאָו דּוֹרִי הָיוּ וָוִי נָרוּ טוֹבוּ יָרוּ כּוֹסִי לָחִי
מָשִׁי נָרוּ סוֹדִי עֵינִי צוֹרִי רוּחִי אָנְכִי בְּנִיתִי גָבְרוּ
הוֹדֵךְ חֲלִינִי טוֹבְךָ יְחוּגִי כְּמוֹהוּ פָּנִינוּ צִמְחוּ רָאִינוּ
שָׁרִיָּה תוֹרְתוֹ אוֹתוֹתֶךָ גּוֹרְלֵנוּ הִינִיקָהוּ יִגְלוּ וּזְלַתְךָ
תּוֹרְתֵינוּ מְגִינֵנוּ הוֹדִיעוּ עֲדוֹתֶיךָ :

CHAPTER II.

§ 1.—SYLLABLES AND WORDS.

Introductory Observations.

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בַּ ba, נָ nā, גִּלּוֹ* glu; or in a quiescent letter: as, לֹ lo, זֶh, מַh. See the following section.

2. Compounded are such as terminate in a consonant: as, אֵl, אַt, בֵּd, רוּl, פִּl. See § 4, page 27.

3. Accented syllables are such as have any of the accents; a list of which the reader will find in chap. iii.

4. Every Hebrew word must have an accent, either on the last syllable, as בִּנְהָh, *understanding*; or on the one before the last, as בִּנְהָh, *understand thou*.

Except when a word is joined to the following by a small stroke (◌־) denominated (*Mak-keph*), as כִּי־לִ' kī-lī', in which case the last word receives the accent.

* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, *glu* is as much a compound syllable as אֵl.

5. A small perpendicular stroke (י) denominated *metheg* (a *bridle*), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance: as, לִידִּי li-dī-dī'.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is *initial*. See § 5, chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (◌). and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

§ 2.—On the Letters א ה ו '.

These letters frequently lose their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point: as, בָּא bā, בּוֹ bō, בִּי bī, הוּא hū, הִיא hī, לֶא lé, לֹא lō, רָא rā, הָא hā, זֶה zé, שֶׁה sé, פֹּה pō, מָה ma, לָה lā, נָה né, נָה nā.

2. ה occurs sometimes with a dot in it (הֿ), when it is pronounced like *h* in *ah*! as, בָּהֿ bāh, לָהֿ lāh.

This dot is by grammarians called *Mappik*.

3. ו is *mute* when it represents the vowel *holem* or *shurek*: as, אוֹ ō, בוֹ bō; אוּ ū, בּוּ bū.

ו at the beginning of words is pronounced like אוּ ū: as, וּמִי u-mi, not vu-mi; וּפְרָה u-fā-rā, not vu-fā-rā.

4. ' is *mute* after (◌), (◌◌), (◌◌◌): as, בִּי bī, נִי nī, נִי nā, נִי ne; also after (◌◌) when followed by ו: as, אֲלָוֶי alāv,

פָּנָיו pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yes* when it begins a syllable: as, יוֹמוֹ *yō-mō*; and to *y* in *boy* when it terminates it: as, אֵלַי *â-lay*, גּוֹי *gōy*.

Additional Examples.

bō .. בָּא kārā' .. קָרָא sū-sī' סוּסִי ā-bī .. אָבִי
 kō-vā' קוֹנִי bā-thī' בָּאתִי pé-le פֶּלֶא bī-nā' בִּינָה
 kō-nā' קֹנֶה kārū' קָרוּא pō .. פֹּה lō-vē' .. לוֹה
 yā-mā'-nū יָמִינוֹ hō-ré-cha הוֹרֵיךְ ā-lē'-hā .. אֵלֶיךָ
 a-hé-hā .. אַחֶיךָ rā-shā-nū רָאשֵׁינוֹ tū-bō' .. טוֹבוֹ
 ko-dā-sha'nu קֹדְשֵׁנוֹ ōrō-thā'nū .. אוֹרוֹתֵינוֹ

Practice.

בוא בא מה מה פה פה פא פה הא היא הוא לו לא
 לו זה שא שא פלא פלא פלא פנה פנה פנה פני
 פני פניו יומי ימי ימיו ימיה יומה ראשי ראשי ראשי
 אלי אלי אליו אלי גלה גלה גלוי תלוי קוה קני קני
 קניך קני קנו הוי גוי אוי קרא קרוא שלו ובניו
 ומאחיו ומאחיה

§ 3.—SYLLABLES BEGINNING WITH TWO
 CONSONANTS.

drā .. דָּר glā .. גָּל blā .. בָּל } ā in *far*.
 mrā .. מָר frā .. פָּר trā .. טָר

dlâ . . דל	glâ . . גל	blâ . . בל	} a in <i>ale</i> .
clâ . . כל	prâ . . פר	slâ . . של	
tree . . טרי	grī . . גרי	bli . . בלי	} ī in <i>machine</i>
prī . . פרי	mrī . . מרי	kri . . קרי	
rdō . . רדו	glō . . גלו	blō . . בלו	} ō in <i>no</i> .
drō . . דרו	srō . . שרו	slō . . שלו	
threw . תרו	brew . ברו	blū . . בלו	} ū in <i>rule</i> .
prū . . פרו	trū . . טרו	klū . . קלו	
shra . . שר	gla . . גל	bla . . בל	} a in <i>what</i> .
bra . . בר	tra . . טר	cla . . כל	
fre . . פר	pre . . פר	ble . . בל	} e in <i>set</i> .
dle . . דל	cle . . כל	swe . . שו	
fri . . פרי	pri . . פרי	bli . . בלי	} i in <i>pin</i> .
kri . . קרי	dri . . דרי	gri . . גרי	
dlo . . דל	glo . . גל	blo . . בל	} o in <i>son</i> .
bro . . בר	pro . . פר	fro . . פרו	
cru . . כר	glu . . גל	blu . . בל	} u in <i>bull</i> .
m'ru . מר	plu . . פל	swu . . סו	

Observe.—The two dots (:) under the first of the two consonants are called *sh'va initial*, because the consonants under which they are placed begin the syllable. In giving the Hebrew words in English characters, we shall indicate the initial *sh'va* by ('), as בֶּל b'lo, &c.

Practice.

בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל
גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל

דְּרִי דְּרוּ דְּרוּ דְּלוּ דְּמִי דְּמִי דְּשׁ וְלִי וְלִי וְרוּ
 וְרִי וְרִי וְרִי וְרִי וְרִי וְרִי וְרִי וְרִי וְרִי וְרִי
 לְרִי לְרִי לְרִי לְרִי לְרִי לְרִי לְרִי לְרִי לְרִי לְרִי
 קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ
 קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ קְרוּ
 נְשִׂא נְשִׂא נְשִׂא נְשִׂא נְשִׂא נְשִׂא נְשִׂא נְשִׂא נְשִׂא נְשִׂא
 שְׁפִי שְׁפִי שְׁפִי שְׁפִי שְׁפִי שְׁפִי שְׁפִי שְׁפִי שְׁפִי שְׁפִי
 צִדְקָה תְּנוּפָה תְּנוּפָה תְּנוּפָה

Substitutes for Sh'va Initial or Semi Vowels —

(-), (::), (·)*.

2. When the first of the two consonants is one of the gutturals ע, ח, ה, א, which do not easily combine with the following letter, (-), (::), or (·) is added to the (·) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*.

* They are denominated (-) *hataph patah*; (::) *hataph segol*; (·) *hataph kamets*.

† In a few instances the semi-vowels occur also under non-gutturals: as, וְהָיָה Gen. ii. 12, &c.

Examples.

hālō הָלוֹ ōnī .. אֲנִי ʾārī .. אָרִי ʾānī .. אָנִי
 hōlī .. הֹלִי ʿlī .. אֵלִי hōrī .. חֹרִי ʾālā .. עָלַי
 ʾēmū-nā . אֶמוֹנָה ʾvō-nī . עֹנִי hōlī . חֹלִי

3. When the semi-vowels occur in the middle of a word, as אֲנִי va-ʾānī, then the preceding vowel receives *metheg*. See page 22.

Examples.

ba-hālō-mī בְּהָלָמִי ō-hābī אֹהֲבִי
 zā-ākū זָעֲקוּ be-ʾēmū-nāh .. בְּאֶמוֹנָה
 thō-ʾmā תֹּאמִי tzā-ākū זִעֲקוּ
 bā-hōrī בְּחֹרִי ā-hōlī אֲחֹלִי

Practice.

אָבִי אָבִי אֲבִילִי אֲדוֹנִי אֲדוֹנִי אֱלֹהִי אֱלֹהִי אֶהְבֶּה
 אֶחָלִי אֶחָלִי אֶחָזוּ אֶחְרִיתִי הִלּוּמִי הִלִּכִי חֲגוּרָה
 חֲמִישִׁי עֲבָדִי עֹנִי עֲרִירִי הָאֲוִינִי גִאֲלָחוּ תִהְלֶה
 אֶהְמֶה בְּעֶבְרִי הֶעֱלָה בְּלַעְדִּי הִפְרִירִי תִאֶהְבּוּ יִבְחֶרוּ

Words applicable to the preceding rules :—

my father .. אָבִי alas אֹוִי an island .. אִי
 my God אֱלִי me אֹוְתִי where אִי
 my brother אָחִי I אֲנִי or אוֹ

a teacher	מורה	God	יה	my sister..	אחותי
raw	נא	a dove	יונה	my house ..	ביתי
a prophet	נביא	beauty	יופי	my son	בני
comfort..	נחמה	a curtain	יריעה	come	בא
an ornament	עדר	thus	כה	he came	בא
humility	ענוה	if, for	כי	she came ..	באה
a corner ..	פאה	thus, so	ככה	a kid	גדי
the mouth .	פה	a prison	כלא	a nation	גוי
here	פה	a vessel	כלי	a valley	גיא
wonder	פלא	no, not	לא	a bee	דבורה
a gazelle ..	צבי	to him	לו	knowledge ..	דעה
thirsty....	צמא	to me	לי	he	הוא
hard	קשה	to her.....	לה	she.....	היא
evil	רעה	a lion	לביא	he was	היה
a year	שנה	the moon	לבנה	this	זה, זו, זו
a field	שדה	a brick ..	לבנה	the breast ..	חזה
a box, ark	תבה	what	מה	a seer	חזה
the Law, } תורה		who	מי	a stork ..	חסידה
instruction }		a hundred	מאה	a lamb	טלה
		fear	מורא	a basket	טנא

§ 4. —COMPOUND SYLLABLES.

1. Syllables terminating in a single consonant at the end of words.

dan .. דן	bad.. בר	at .. את	ab .. אב	} <i>a in</i> <i>what.</i>
ak.. אק	ach.. אך	lats .. לץ	tam טם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֶב	} <i>e in met.</i>
red .. רֶד	leg .. לֶג	lech .. לֶךְ	hem .. הֶם	
pin .. פֶּן	did .. דִּד	bid .. בִּד	b. . . . אֶב	} <i>i in pin.</i>
sin .. שֶׁן	fin .. פֶּן	dim .. דִּם	him .. הִם	
good .. גֹּד	full .. פֹּל	bul .. בֹּל	ub .. אֶב	} <i>u in bull.</i>
lum .. לֶם	pull .. פֹּל	wool .. וֹל	wood .. וֹד	
kom .. קֶם	mol .. מֹל	son .. שֶׁן	ob .. אֶב	} <i>o in son.</i>
mon .. מֶן	som .. שֶׁם	shon .. שֶׁן	col .. כֹּל	
shōre שֹׁר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֶב	} <i>o in no.</i>
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שֹׁר	
moon מוֹן	cool .. כוֹל	rūle .. רוֹל	ūb .. אֶב	} <i>u in rule.</i>
room רוֹם	doom דוֹם	loom לוֹם	noon .. נוֹן	
mār .. מָר	bār .. בָּר	wār .. וָר	āb .. אֶב	} <i>a in far.</i>
nār .. נָר	fār .. פָּר	cār .. כָּר	pār .. פָּר	
pāle .. פֹּל	dāle .. דֹּל	āle .. אֹל	āb .. אֶב	} <i>a in ale.</i>
dāre .. דָּר	shāre שֹׁר	shāme שֶׁם	mār .. מָר	
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב	} <i>i in ma-chine.</i>
sīr .. סִיר	shīr שִׁיר	kīr .. קִיר	fīl .. פִּיל	

Practice.

אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב
אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב

בּוּ בַח בָּח גַּב גַּמ גֵּב גּוּל גּוֹל גָּם גַּם דָּן דִּין
 דּוֹן דַּע דַּע הֵם הֵצ הִזן הִיךְ הִר הִר הִפּ הִיפּ הִיךְ
 וּן וֶשׁ וֶשׁ זִיק זִר זִית זֶת זֹת זֹת חֹק חֶק חֶר
 טֵשׁ טֵשׁ יָם יָם כָּנ כָּן לָב לָב לֹא לֹא מִיץ מִיץ
 מִן מִן נָק נָק סִיר סִיר עִיר עִיר פֶּשׁ פֶּשׁ צִיר צִיר
 קָם קָם שָׁן שָׁן שָׁף שָׁף צִיץ קֶץ רֶץ שֶׁת שֶׁת
 תָּם תָּן תֹּן תֹּן תֵּן תֵּן תֵּת תֵּת מֵת מֵת פֶּן פֶּן

2. Syllables and words beginning with two consonants and terminating in one.

hazir .. חֲזִיר	hālōm הָלוֹם	ěmeth .. אֶמֶת
b'dil .. בְּדִיל	b'ār בָּאֵר	hālōm .. הָלוֹם
y'min .. יָמִין	z'āb זֶאֵב	d'rōr .. דְּרוֹר
m'ōd .. מָאֵד	g'dūd גְּדוּד	l'ōm .. לָאוֹם
ārāfel .. עֲרַפֵּל	d'bārim .. דְּבָרִים	n'bi-īm נְבִיאִים

Observe.—That in all these cases (except in the words אֶחָד, אֶחָד, or when the last letter is ה: as, אֶחָד āch, לֶחֶם lech, מֶלֶךְ mé-lech) the terminating consonant receives no additional mark.

3. But when a word or syllable terminates in two consonants, then both the terminating consonants receive *sheva* (:)

ka'mt קֶמֶת	ā-cha'tt.... אֶחָדְתַּי	ā-ma'rt אֶמֶרְתַּי
kō'sht קֶשֶׁת	nā'rd נֶרְדְּתַי	nā'ft נֶפֶטְתַּי
hof-ka'dt .. הֶפְקַדְתַּי	yā-shan't .. יֶשַׁנְתַּי	nir-da'mt .. נִירְדַּמְתַּי

4. When the second of the terminating consonants is א, the (:) is omitted: as, חַטָּא hât; when the first is א, the sh'va is omitted in both: as, צַאֵת tsât, רוֹ'שׁ rō'sh.

5. When the terminating consonant happens to be in the middle of the word, which generally takes place after short accented or unaccented vowels, or after long vowels having an accent, then the terminating consonant receives *sh'va* (:)*, as—

ōz-nō אֲזֹנֹ	carmél בְּרֵמֶל	· sir-pā'd סִרְפָּד
tif-kō'd תִּפְקֹד	ar-gā-mā'n .. אֲרַגְמָן	ar-mō'n אֲרַמֹּן
shāmar'tā .. שְׁמַרְתָּ	gar-zen גֶּרֶזֶן	mish-pā't .. מִשְׁפָּט
bō'sh-tā בֹּשֶׁת* ..	kā-tō'n-ti .. קַטְנִית	yā-ch'ōl-ti .. יַחְלִית

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (-) *makkeph*, when the long vowel receives the secondary accent (ֿ) *metheg*: as, גֶּאֱרָשָׁם Gâr-Shā'm, שְׁתִּיל Shāth-Lī'.

Practice.

אֲבִיר בְּרוּךְ דְּבִיר גְּדִיל הָלֵא וְאִין חֲלוּם וְמִיר טָלָה
 יִמִּין כְּבוֹד מְאֹד לְבוּשׁ מְלֹךְ נְאוּם סְתִיו עֶקֶב עֲרוּךְ
 עֲבָה פְתִיל רִצּוֹן קָרֵב תְּמוֹל שְׁאוּל הֶלֶךְ מְלֹךְ גְּדִלָּה

* *Sh'va* in these instances is called *final*, because it terminates the word or syllable.

אֲבֵלֶתָּהּ וְגִלְלֶתָּהּ לְמִדָּתָהּ נִפְלֵתָהּ לְבִשְׁתָּהּ רִדְפָתָהּ שְׁאֵלֶתָהּ שְׁמֵרָתָהּ
אֲבִירָהּ אֲגִרוֹף בְּקִבּוּק גִּזְרָה בְּרִכּוּב מְלֶאךָם פְּרִדָּם מִשְׁגָּב
הִרְבָּה תִּרְבּוּת

*Vocabulary consisting of Words applicable to
the preceding Rules.*

I.

grace חֵן	a pit בּוֹר	God אֵל
heat חוֹם	a garden .. גֶּן	a father .. אָב
warm חֵם	joy גִּיל	a mother .. אִם
good טוֹב	an uncle .. דּוֹד	a brother .. אָח
a row טוֹר	a fish דָּג	light ... אוֹר
dew טֵל	blood דָּם	fire אֵשׁ
hand יָד	wealth .. הוֹן	a man .. אִישׁ
day יוֹם	a mountain הָר	a nation .. אוֹם
the sea יָם	a hook ... וּ	not אֵל
a cup כּוֹס	a spark .. זִיק	but אֲךָ
a bag בֶּיס	sand חוֹל	to אֶל
a rock כֶּף	a festival .. חַג	if אִם
the heart.. לֵב	a thread.. חוּט	daughter.. בַּת
moist לֶח	palate חֵךְ	a son בֶּן

contention רִיב	skin עֹר	bitter מָר
soft, tender רָךְ	with עִם	myrrh מֵר
evil, bad . . רָע	a bird עוֹף	from מִן
exalted . . . רָם	a city עִיר	a sort, kind מִין
empty רֶק	the mouth פֶּה	a lamp נֵר
but, only . . רַק	pure gold . . פָּז	a hawk נֵץ
a lamb שֶׁה	a bullock . . פָּר	a heap, wall גֵּר
a sack שַׁק	a flower . . צִיץ	a banner . . . גִּם
a name שֵׁם	shadow צֶל	a secret . . סוֹד
a song שִׁיר	the voice . . קוֹל	a horse סוּם
an ox שׂוֹר	light, easy קָל	a moth סָם
six שֵׁשׁ	a nest קֶן	a basket . . סָל
there שָׁם	a thorn . . קוֹץ	a people . . עָם
a tooth . . . שֵׁן	cold קוֹר	a cloud . . עָב
a drum . . . תֶּף	straw קֹשׁ	a yoke עוֹל
a hill, heap תֵּל	much רַב	upon, over עַל

II.

yesterday חָמוֹל	a lion אֲרִי	truth אֱמֶת
a lord גִּבּוֹר	a well בְּאֵר	a nut אֲנָח
a dream . . חֶלֶם	a wolf זֶאֵב	honey דְּבַשׁ
a spider עֲקָבִי"שׁ	a garment לְבוּשׁ	a friend . . יָרִיד
a fool אֲוִיל	alone לְבַד	very מְאֹד

III.

truth.... קֶשֶׁט	spikenard נֶרְד	naphtha.. נֶפֶת
a bottle... נֹאד	the head רֹאשׁ	sin חַטָּא

IV.

a hatchet נֶרְז	a table.... שֻׁלְחָן	a girdle אֲבֵנִת
a nob.. כְּפֹתוֹר	a flask.... בִּקְבוּק	fist אֲגְרוֹף
a song.. מִזְמוֹר	a queen.. מַלְכָּה	purple.. אֲרָמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron.... בַּרְזֶל
a treasurer נֹזֵקֵר	a mouse.. עֶכְבֵּר	a border בֶּרֶכַב
a sceptre שֵׁרָבִיט	the ground קֶרְקַע	a furnace כִּבְשָׁן

§ 5.—OF SH'VA IN THE MIDDLE OF A WORD.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כִּסְפָּךְ *cas-pchā*; or by a long vowel not having a principal accent, as יֹלְדָה *yō-l'-dāh*; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg**: as, הֶלְלוּ *ha-l'-lū*; in all such cases

* When the *metheg* is omitted, some grammarians consider the *sh'va* as *final*, as חֲקָנִי.

the *sh'va* is *initial*, or in other words, the letter having it begins the syllable.

Examples.

I.

yil-m'dū' יְלִמְדוּ dar-c'chā' דָּרְכָךְ ish-t'chā' אִשְׁתְּךָ
tif-k'dū' תִּפְקְדוּ kod-sh'chā' קוֹדֶשְׁךָ hel-k'chā' חֵלְקְךָ

II.

shō-f'ti'm שְׂפֹתַיִם shō-m'rā' שְׁמֵרִי ā-m'rā'h *אֲמַרְהָ
yī-r'shū' .. יִירָשׁוּ yâ-r'dū' .. יֵרְדוּ hā-l'chā'h .. הִלְכָּהּ

III.

nā-d'dū' . נָדְדוּ ha-l'lā' .. הִלְלִי hi-n'nī' .. הִנְנִי
ki-l'la'th .. קִלְלַתְּ ta-l'lā' .. תִּלְלִי ra-n'nū' .. רִנְנוּ

Observe.—When the letter which ought to have *sh'va initial* is either ך, ה, ם, or ץ, it receives one of the semi-vowels (׃ ף: -) instead of *sh'va*: as, zar-ācha' זָרְעֶךָ, ō-hābī אֹהֲבִי, mā-ānū' מֵאֲנִי, yō-hāzâ-mō יֹאחֲזֵקְמוֹ. See page 25.

* The vowel preceding *sh'va initial* generally receives (י) *metheg*, to show that it forms a simple syllable.

Words exemplifying the preceding Rules.

priests כֹּהֲנִים	thy silver כֶּסֶף
they said אָמְרוּ	thy king מֶלֶךְ
praise ye הַלְלוּ	judges שׁוֹפְטִים
a waste שְׂמָמָה	thy bread לֶחֶם
they shall fear . . . יִרְאוּ	thy seed זֶרַע
a trumpet חֲצֹצְרָה	overseers שׁוֹטְרִים
rulers מְשָׁלִים	shout ye רִנְנוּ
a broom מִטְאֵטָא	she went הִלְכָה
your way דֶּרֶכְכֶם	merchants סַחְרִים

§ 6.—DAGESH.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters כַּפֿת בַּנֿד is (*kal*) simple, namely:—

1st. When they begin a word—

grass . . רֹשֶׁה	rain . . . גֶּשֶׁם	morning בֹּקֶר
straw . . תֶּבֶן	a mule . . פֶּרֶד	a dog . . קָלָב

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* א, ה, ו, י (see p. 21), as תִּרְאוּ פָנַי, הִיטָהּ תְּהוֹ, לִי כֵל, לֹא בֵן. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2nd. When they begin a syllable in the middle of a word, and are preceded by a *compound syllable* (see p. 21.), as—

rebellion . . מִרְדּוּת a berry . . גִּרְנֵר a number מִסְפָּר
a coal-pan מַחֲתָה a reproach חֲרָפָה a queen מַלְכָּה

Observe.—When the letters בּנר כּפת are preceded by a *simple syllable*: as, אָכַל mourning, אָכַל food, אָבֶן a stone; or by *initial sh'va*, as לְבוּשׁ a garment, נִדְרִי a kid (except the words שְׂתִימִי, שְׂתִימִים); or by a *semi-vowel*; as, מִאֲכַל food, אֲהֵבָה love, the *dagesh* is omitted.

These letters (בּנר כּפת) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which, according to the above rules indicates that they begin the syllable, then the preceding *sh'va* must of course be *final*: מִסְפָּר, מַלְכָּה, must therefore be read mis-pā'r, mal-cā, and not, mi-s'pār, ma-l'cā: but if they have no *dagesh*, then the preceding *sh'va* is *initial*: יִרְדּוּ, יִרְפוּ must be read yā-r'dū, rā-d'fū, and not, yār-dū, rād-fū. By the same rule, words like the following: מַלְכֵי, לִגְבִּיל, בִּגְדֵי, ought to be read ma-l'chā, bi-g'dā, li-g'vūl, and not mal-chā, big-dā, lig-vūl, etc., as some grammarians maintain.

2. *Dagesh hazak* (*strong dagesh*, see page 6) doubles the letter in which it occurs: as, סֶלֶם, אֶכָּר, ic-cār, sul-lām.

It is always preceded by a vowel*, and may occur in any letter except ר, ע, ח, ה, א.

* In some instances *dagesh hazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מֹשֶׁל לְאֹמֶר mōshel-lāmōr.

*Examples of words in which the dot (Dagesh) is
(Hazak) strong.*

an oak	אֵלֶּה	a burden	מִשָּׁא
a gift	מִתְּנָה	a hut	סִכָּה
a judge	דִּין	a husbandman	אֲבִיר
sabbath	שַׁבָּת	a goblet, bowl	אֵנָן
a blind man	עִוֵּר	a bunch	אֲנָדָה
deluge	מַבּוּל	a staff	מַקֵּל
teeth	שִׁנַּיִם	a word	מִלָּה
a window	חִלּוֹן	a ring	תַּבְּעֵת
a prayer	תַּפִּלָּה	a law	חֻקָּה
praise	תְּהִלָּה	a bride	כַּלָּה
a roll, volume	מִגְלָה	a ladder	סֻלָּם
dread	מַחְתָּה	a sickle	מִגֵּל

When ך receives dagesh, it appears similar to the vowel ך ū ; yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point: thus, אור ūr, שור shūr, גור gūr; but when the dot represents *dagesh*, the preceding consonant has always a vowel: as, אִוָּה iv-vā', שִׁוָּה shiv-vā', אִוָּר iv-vā'r, קִוּם kav-vā'm.

Observe.—Consonants having *dagesh hazak* and *sh'va* are pronounced in a similar manner as two consonants, each having *sh'va* in the middle of a word. (See § 5, p. 33.) דַּבְּרִי is pronounced like דַּבְּ-רִי dab-b'ri; פִּקְדִי like פִּקְדִי-פִּקְדִי puk-k'dū; מִנְּשָׂא like מִנְּ-שָׂא min-n'sō.

§ 7.—MISCELLANEOUS REMARKS.

1. As one of the greatest difficulties with which the learner has to contend, is to determine when *sh'va* is *initial* and when *final*, we shall collect here the several rules as given in the preceding sections.

SH'VA is INITIAL—

1st. At the beginning of words: as, בְּנֵי, בְּלִי. (See chap. II. § 3.)

2nd. When preceded by another *sh'va*: as, כַּסְפֶּךָ cas-p'chā, יִשְׁמְרוּ yish-m'rū'. (See § 5 I.)

3rd. When preceded by a long unaccented vowel: as, אֶמְרוּ ā-m'rū. (See § 5. II.)

4th. When on the first of a double letter: as, הִנְנִי hi-n'nī. (See § 5 III.)

5th. When followed by either of the letters ב, ג, ד, without dagesh. (See § 6. page 36.)

6th. When under a letter having dagesh: as, דַּבְרִי dab-brī. (See § 6, 37.)

7th. When preceded by *metheg*: as, יִשְׁנֵי yi-sh'nū*. (See pp. 22 and 33.)

* This might be taken as a general rule; for since *metheg* shows that the vowel to which it is annexed is a simple syllable, it follows that the succeeding letter commences the next syllable, and consequently if it have *sh'va* it must be *initial*. Unfortunately, the punctuators have often omitted this useful mark (1) where they ought to have inserted it, and inserted it where they ought to have

SH'VA is FINAL—

1st. At the end of words: as, אֵת at, קָמֵת kamt.
(See § 4.)

2nd. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn*. (See § 4.)

3rd. When preceded by a long vowel having a principal accent: as, שׁוֹבֵנָה shō'v-nā*. (See § 4.)

On the Vowels (ַ) and (ִ).

2. As (ַ) represent *ā long* as well as *o short*, and as (ִ) is often long although unaccompanied by ' , the following rules will be found useful to distinguish them.

(ַ) and (ִ) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables.

(ַ) and (ִ) are *short* whenever they form compound syllables without having an accent.

Thus, in הָאֶרֶם—

הָ is a simple syllable because it has a secondary accent, *metheg*.

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

* To these two rules there are several exceptions, which will be noticed in the progress of the work.

שְׁ is so likewise, as it is not followed by either dagesh or sh'va *final**.

דָּם is a compound syllable, yet (ֿ) is long, because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וְהִקְמִתִּי (Gen. vi. 18.) and in שָׁמַךְ (Gen. xlviii. 20.) are long, because they have *metheg*. So is likewise the second (.) in תִּנִּיחֶם (Gen. i. 21), because it forms a compound accented syllable. See the following examples.

שָׁמְרָה . . shā-m'rā' . . *she guarded*

קָם . . kā'm . . *he rose*

גָּר־שָׁם . . gār-shā'm . . *he dwelt there*

חָכְמָה . . hā-ch'mā . . *she was wise*

רִב . . rīv, or rīb . . *strife, contention*

זָכְרָה . . zā-ch'ra' . . *she remembered*

יִשְׁנֻ . . yī-sh'nū' . . *they shall sleep*

רָנָן . . rā-na'n . . *he shouted, rejoiced*

* Short (ֿ) forms sometimes simple syllables, as in קֹדְשִׁים ko-dā-shīm, חֹדְשִׁים ho-dā-shīm, when the short (ֿ) has generally two dots added: thus, קֹדְשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ֿ). See Etymology and Syntax, page 70, under the form פָּעַל.

יִרְאוּ . . yī-r'ū' . . . they shall fear
 * דָּרְבָּן . . dā-r'vā'n . . . a goad.

But the first (ר) and (.) in the following words are *short*, because they form compound syllables without having the accent, being followed either by *sh'va final*, *dagesh*, or a terminating consonant.

Examples.

שְׁמֶרָה . . shom-rā' . . . keep thou
 כָּל־בָּשָׂר . . col-bā-sā'r . . . all flesh
 חֲכָמָה . . hoch-mā' . . . wisdom
 רִבּוֹא . . rib-bō' . . . a myriad
 וַיָּקָם† . . vay-yā'-kom . . and he rose

* *Gesenius*, in his "*Lehrgebäude*," page 43, asserts (without sufficient authority) that the first (ר) in this word ought to be pronounced short—dör-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi*, in treating of this and several other words, such as יִשְׁפָּח (Exod. xxviii. 20), דָּרְבָּנוֹת (Eccles. xii. 13), דָּלִי (Num. xxiv. 7), adds: — קִבְּלָנוּ קִרְיָתָם "We have received it as certain, that these words are read with *long kametz*, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיָּקָם the first (ר) is *long*, because it has the accent, but the second is *short*, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

זָכְרָה . .	zoch-rā'	. . .	remember thou
יִשְׁנוּ . .	yish-nū'	. . .	they shall repeat
רָנִי . .	ron-nī'	. . .	shout thou
יִרְאוּ . .	yir-ū'	. . .	they shall see
קָרְבָּן . .	kor-bā'n	. . .	an offering.

3. Two dots are often added, by way of distinction, to short (◌◌): as, חֲלִי holi, *sickness*; תְּסוּרִי tso-ri, *balsam*; שִׁבְבוֹלִים shib-bo-lim, *ears of corn*; חֲדָשִׁים months, &c.; but then it is liable to be confounded with (◌◌◌), one of the substitutes of sh'va (§ 3. II). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (◌◌◌) is often substituted for ו, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, גִּבְלוֹ g'vū'l, יִשְׁבוּ yā-shu'-vū, יְחַסְיָמוֹ y'chas-yū'mū, גִּבְלוֹ' g'vū'-l'chā', לִלְאוֹת lū-lā-ō'th.

On the Vowel ו̄ ō, when it is preceded by ש s, or succeeded by ש sh.

5. It has already been stated that ו is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead of לֹא; בּוֹכֵר bō'ker, instead of בּוֹכֵר. It has also been remarked, that a point over the left of ש indicates it to be s, one over the right, ש sh. Now to avoid the concurrence of two points, which would happen when

י̇ is preceded by ש s, as in שׁוּנָא sō-nā, or when י̇ is succeeded by ש sh, as in מִשָּׁה, the י̇ is altogether omitted, and the words are written שִׁנָּה, מִשָּׁה. The point performs, therefore, in all such cases, two offices. Thus, in the first example שִׁנָּה, it indicates the nature of the letter, namely, that it represents s, and not sh, and it supplies at the same time the vowel י̇; the letter ש is, therefore, pronounced so. In the second example, מִשָּׁה, the point supplies the vowel י̇ belonging to מ, and indicates at the same time that ש is sh, and got s.

In the following examples, however, where ש is preceded by a letter having either a vowel or sh'va, the point indicates only that ש is sh; as, מִשָּׁל mā-shā'l, חִמְשָׁל ham-shāl. Likewise in the following words: שֶׁחֶל sé-chel, מִשְׁחֵל mas-chi'l, where ש has either a vowel or sh'va, the dot indicates only that ש represents s.

When ש sh is succeeded by (־ō), as in שׁוֹפָר shōfār, מִשָּׁל mich-shō'l; or ש s is preceded by (־ō), as בִּשְׁם bō'sem, ש receives in either case two points, yet they may easily be distinguished. For in the first two examples where ש begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since ש has no other vowel. In the second example, בִּשְׁם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter ש s, since that consonant has already a vowel.

From the preceding observations it follows:—

1st. That ש represents *sh*, and *ō* belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֹשֶׁל mōshā'l, הַמֶּשֶׁל ham-mō-shā'l. (See No. 1.)

2nd. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלוֹם sh'lō'm, שָׁלוֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשֹׁל m'shol, מֵשֶׁל mā-shā'l. (See No. 2.)

3rd. That ש is pronounced *so*, when it has neither sh'va nor a vowel: as, שֹׁנֵא sōnā', נֶשֶׂא nā-sō'. (See No. 3.)

4th. ש represents *s* only, when it has either sh'va: as, שְׁנוֹ s'nō, or a vowel: as, שְׁמַת sa'm-tā. (See No. 4.)

5th. ש represents *s* and the vowel *ō* of the preceding consonant, when it has either a vowel: as, בְּשֵׁם bō'-sem, or sh'va: as, נֶשֶׂאִים nō-s''im; or when it terminates a word: as, תַּפֹּשׁ tā-fo's. (See No. 5.)

6th. That ש is pronounced *shō* when it begins a word: as, שֹׁפֵר shō-fā'r; or a syllable: as, מִשְׁלַּח mich-shō'l, or preceded by (:), as, לְשֹׁנִי l'shō-nī. (See No. 6.)

3.	2.	1.
an enemy שֹׁנֵא	rule thou מְשֹׁל	a ruler .. מֵשֶׁל
to carry .. נֶשֶׂא	dominion הַמֶּשֶׁל	the ruler הַמֶּשֶׁל

3.	2.	1.
satiety .. שבע	a proverb .. משל	riches עשר
to do, make עשה	he enquired דרש	to enquire דרש
to withhold חשך	the third שלישי	thirty .. שלשים
to lay bare חשם	he darkened חשך	darkness .. חשך
6.	5.	4.
a horn .. שפך	spice בשם	he hated .. שנא
a bribe .. שחד	to lay hold תפש	a prince .. נשיא
a judge .. שפט	a carrier .. נשא	a field שדה
a gatekeeper שער	carriers .. נשאים	a burden .. משא
languages לשונות	a maker .. עשה	he withheld חשך
an overseer שמר	to urge נגש	flesh בשר

6. ה, ח, and ע terminating a word, are pronounced אה, אח, אע: as, מגביה mag-bī'ah, not mag-bī-ha; רוּחַ rū'ah, not rū'-ha; רָקִיעַ rākī'-ang, not rākī-gna; רוּצָח rō-tsā-ah, not rō-tsā-ha*.

Practice.

אֱלֹהֵי גִבְיָהּ יִגְבֶּיהָ הִתְמַהֵמָה לֹחַ שִׁיחַ פִּרְחַ יָרַח
 פָּתַח אֶפְרַח שְׁחוּחַ גִּבְיַע רָקִיעַ קְרוּעַ מִזְרִיעַ מִרְצַע
 מִלְקִיחַ צִפְרָדַע

* Some, however, pronounce these words mag-bi-ya, rūvah, rākī-yā, rō-tsālī.

7. יהוה or יי is pronounced אֲדוֹנָי* .. ādōnāy*

יהוה is pronounced .. אֱלֹהִים .. ēlō-hī'm*

ירושלם is pronounced יְרוּשָׁלַיִם .. y'rū-shā-lā'-yīm

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn	לָמַד	God	אֵל
he learned	לָמַד	to	אֵל
to teach	לָמַד	not	אֵל
he taught	לָמַד	a ram	אֵיל
a brick	לְבִנָּה	strength	אֵיל
the moon	לְבִנָּה	to be willing	אָבָה
a poplar tree	לְבִנָּה	he would	אָבָה
frankincense	לְבִנָּה	enmity	אֵיבָה
to her son	לְבִנָּה	a woman	אִשָּׁה
a gate	שַׁעַר	her husband	אִישָׁה
hair ..	שַׁעַר	the sun	חֶמֶה
a garment	שָׁלֵמָה	a wall	חֶמֶה
perfect	שָׁלֵמָה	anger	חֶמֶה
Solomon	שָׁלֹמָה	milk	חֶלֶב
her peace	שָׁלֹמָה	fat	חֶלֶב

* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jehovah.

READING LESSONS.

Genesis, Chap. i.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
וְהָאָרֶץ הָיְתָה תָהוֹ וּבְהוּ וְהַשָּׁד עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ :

English Pronunciation.

- 1 B'râ-shî'th' bā=rā' ēlō=
hī'm âth hash=shā=ma'=
yim v'âth² hā=ā'rets:
- 2 V'hā=ā'retshāy'=thā'thō'=
hū vā=bō'=hū v'hō'=shech
āl=p'nâ' th'hōm v'rū'=ach
ēlō=hī'm m'ra=he'=feth āl=
p'nâ'ham=mā'=yim: Vay³=
yō'=mer ēlō=hī'm y'hī ō'r,
4 va=y'hī ō'r: vay=ya'r ēlō=
hī'm eth-hā=ō'r kī-tō'b
vay=yab=dā'l ēlō=him bân
hā=ō'r ūbā'n ha=hō'=
shech.

Division of Syllables.

בְּרֵא־שִׁית בָּרָא אֱלֹהִים אֶת
הַיִּשְׁמַיִם* וְאֶת הָאָרֶץ :
וְהָאָרֶץ הָיְתָה תָהוֹ וּבְהוּ
וְהַשָּׁד עַל־פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים
אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ
אֱלֹהִים בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ :

¹ The Spanish Jews who pronounce (ת) like t, and sh'va initial like *short* (ě), would read this word Bērâ-sheet; and אֶת *ât*, etc.

² This word is pronounced vë-âth or wë-ât, not vâth nor wât.

³ Like y in *boy*.

* The two dots after ה etc., are made use of to indicate *dagesh hazak*.

ANALYSIS.

Verse 1.

בְּרֵאשִׁית in [the] *beginning*. The dot in ב is *dagesh kal* (See pp. 6 & 35). The two dots under it (בּ) *sh'va initial* (p. 23), and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּרֵ. The two dots under ר are the sign of the vowel point *tséré* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable* (p. 21) **בְּרֵא** b'râ. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute* (p. 22) the long vowel *hirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21) **שֵׁית**. The accent is on the last syllable. בּ in, **רֵאשִׁית** *beginning*.

בְּרֵא *he created*². The (·) *kamets*, under בּ and ר is *long* (p. 39), each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

אֱלֹהִים *God*¹. The (::) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus **אֱלֹ** elō. The dot at the left of

² ¹ i. e. God created.

ֿ is the vowel point *hōlem* (p. 15). The dot under ה is *long hirik* (p. 15). being followed by ׳ which is *mute* (p. 22), and forming a compound syllable with final ם, thus הים *hīm*. Accent on the last syllable.

את. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

הַשָּׁמַיִם *the heaven*. (-) under ה is the vowel point *pathah* (p. 15). The dot in the שׁ is *dagesh hazak* (p. 36), which, as it doubles the letter in which it occurs, makes שׁ equivalent to שׁשׁ; the first of which is pronounced with the syllable that precedes it, שׁה *hash*, and the second is pronounced with its own vowel שׁ *shū*. מָ *ma'*, is a simple syllable having the accent. ׳ is pronounced like *y* in *yes*; the dot beneath it is *short hirik* (p. 15), forming a compound syllable with the ם, thus ם׳ *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shū-má-yim*. ה is the sign of the article *the*.

וְאֵת. (:) is *sh'va initial* (p. 23). אֵת has already been explained. ו is equivalent to *and*.

הָאָרֶץ *the earth*. (ֿ) under ה and א is long (p. 39), forming each a simple syllable. (ֿֿ) under ר is

the vowel point *segol* (p. 15), forming a compound syllable with ך̄ *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

Verse 2.

וְהָאָרֶץ *and the earth*. See the preceding word. ו *and*,
ה *the*, אֶרֶץ *earth*.

הָיְתָה *she was*. The small stroke next to ה is *metheg* (p. 22), which shows that (ר) is a long vowel, as short (ר) never admits *metheg*; this being a simple syllable, the (:) under ' must be *sh'va initial* (p. 37), belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hā-'ythā'* not *hāy-thā'*.

תָּהוּ *without form*. *Dagesh kal* is omitted in ת, because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel *ō*, forming the syllable ת *thō*. The ו with the dot is the vowel *shurek ū* (p. 15), forming with the ה the syllable הו *hū*. Accent on the penultimate syllable.

וְכָהוּ *and void*. (ר) under ו is a simple syllable. The dot next to כ is the vowel *ō*. ו *and*, כָּהוּ *void*. Accent on the penultimate syllable.

חֹשֶׁךְ *and darkness*. The dot upon שׁ performs two offices; it shows that the preceding ח is pronounced ḥō, and that שׁ is *sh* and not *s* (p. 43). The two dots ך are *sh'va final* (p. 38). Accent on the penultimate; and the word is pronounced *v'ḥō-shech*. ו *and*, חֹשֶׁךְ *darkness*.

עַל- *upon*. A compound monosyllable, joined to the next word by (־) *makkeph* (p. 21), and is therefore unaccented.

פָּנָי *the face of*. The ם is *mute* (p. 23).

תְּהוֹם *the deep*. A monosyllable. The *shv'a* is *initial*. ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

רוּחַ *and the spirit of*. The (־) under ח is pronounced as if it were under a preceding א (p. 45), *v'rū-āch*. ו *and* רוּחַ *spirit*.

אֱלֹהִים *God*. This word has already been explained.

מְרַחֶפֶת [was] *hovering*. (:) under מ is *sh'va initial*. (־) under ר is the vowel point *pathah* (p. 15), forming together the simple syllable מֶר m'ra. The three dots under ח and פ are *segol* (p. 15), the first forming the simple syllable הֶ he, the second the compound syllable חֶפֶת. Accent on the penultimate.

עַל־פְּנֵי (See the preceding page).

הַמַּיִם *the waters*. The dot in מ is *dagesh hazak*, and is, therefore, equal to מֶ, one being pronounced with the preceding syllable, thus הַמ, the other with its own vowel (ר) which is *long ā*, because it has the accent (p. 39). ' sounds like *y* in *yes*. The (·) under it is short *i*, forming a compound syllable with *final* מֶ. The word is pronounced *ham-ma'-yim*. ה *the*, מַיִם *waters*. The (:) indicates the end of the verse.

Verse 3.

וַיֹּאמֶר *And he said*². The dot in ׳ is *dagesh hazak*. (See the preceding word.) The dot next to ׳ is the vowel *ō*. The ם is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God said*.

יְהִי *it shall be*. ׳ sounds like *y* in *yes*. The (:) under it is *sh'va initial*. (·) under ה is *long ī* (p. 39). The second ׳ is *mute*. Pronounced *y'hī* or *ye-hī*.

אוֹר *light*. אֹ represents the vowel *ō* (p. 15), and is pronounced together with the ר, thus, אֹר *ō'r*.

וַיְהִי־אוֹר *and it was light*. (י) next to ו is *metheg*, and consequently the following (:) is *sh'va initial*.

(p. 38.) The small horizontal stroke after the second ' is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word **וַיֵּרָא**, thus *va-y'hī-ō'r*. The (:) after **וַיֵּרָא** indicates the end of the verse.

Verse 4.

וַיֵּרָא and he saw². The dot in ' is *dagesh hazak*. (:) under the ך is *sh'va final* (p. 39). ׀ is *mute*. The word is pronounced *vay-ya'r*.

אֱלֹהִים God¹. (See verse 1.) i. e. and God saw.

וַיֵּרָא sign of the objective case. (˘) after ך is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (˘ e) instead of (˘ â). Compare this word with **וַיֵּרָא** in verse 1.

וַיֵּרָא the light (see the preceding verse). ך the, **וַיֵּרָא** light.

וַיֵּרָא that [it was] good. The dot in ך is *dagesh kal* (p. 35). The dot under it (ך) is *long ī*. ' is *mute*. (˘) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *w'b*, which has the accent. ך that, **וַיֵּרָא** good.

וַיִּבְדֵּל *and he divided*². וַי (see the word וַיִּרָא, verse 4).

The (:) under בּ is *sh'va final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dâ'l*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God divided*.

בֵּין *between*. The dot in בּ is *dagesh kal*. The ' is *mute*.

הָאוֹר *the light*. (See the preceding verse.)

וּבֵין *and between*. וּ is pronounced *ū*, not *vū* (p. 22).

בֵּין (see the same word above). וַי *and*, בֵּין *between*.

הַחֹשֶׁךְ *the darkness*. (See verse 2.)

PRACTICE.

(Gen. i.)

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וַלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב
וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ
הַמַּיִם וַיְהִי מִבְדֵּיל בֵּין מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־
הַרְקִיעַ וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין הַמַּיִם
אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁנִי :

The same verses divided into Syllables, with the literal translation.

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words ‘*And-he called*’ belong to the single Hebrew word וַיִּקְרָא; the words ‘*and-to-the-darkness,*’ belong to וְלַחֹשֶׁךְ. The English words *within crotchets* are not expressed in Hebrew.

The letters ^a, ^b, ^c, &c. refer to the explanatory notes. The figures ¹, ², ³, &c., refer to the order of the Hebrew words. Thus *And¹-he-called¹ God²*, means that *and-he-called* are expressed by the *first* Hebrew word וַיִּקְרָא, and that *God* corresponds with the *second* Hebrew word אֱלֹהִים *m.l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

וַיִּקְרָא	אֱלֹהִים	לְאוֹר	יוֹם	וְלַחֹשֶׁךְ	קָרָא
he-called	God ²	to-the-light	day	and-to-the-darkness	
לַיְלָה	וַיְהִי־	עֶרֶב	וַיְהִי־	בֹקֶר	יוֹם
night	And-he-was	evening	and-he-was	morning	day
וַיֹּאמֶר	אֱלֹהִים	יְהִי	רָקִיעַ	בְּתוֹךְ	הַמַּיִם
And ¹ -he-said ¹	God ²	he shall-be	an expanse	in-the-midst-of	the-waters

^a i. e. *And God called.*
to the, וְלַחֹשֶׁךְ darkness.

^b לְ to the, אוֹר light.

^c וַיְהִי and, לַיְלָה

^d The Hebrew has no neuter gender. Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, וַיֹּאמֶר אֱלֹהִים *and God said*; or he must substitute the neuter pronoun [it], as in the word וַיְהִי “and he was,” i. e. *and it was*. ^e i. e. *One day*. ^f i. e. *An expanse shall be*. ^g בְּ in, תוֹךְ midst of. ^h הַ the, מַיִם waters.

וַיַּעַשׂ	:	לְמַיִם ^b	מַיִם	בֵּין	מַבְדִּיל ^a	וַיְהִי
And-he-made		to-the-waters	waters	between	a divider	and-he-shall-be
הַמַּיִם		בֵּין	וַיַּבְדֵּל	אֶת־הַדְּקִיעַ ^c	אֱלֹהִים	
the-waters		between	and-he-divided	, the-expanse	God	
הַמַּיִם		וּבֵין	לְדְקִיעַ ^d	מִתַּחַת ^d	אֲשֶׁר	
the-waters		and between	to-the-expanse	from under	[were] which	
וַיִּקְרָא	:	כֵּן	וַיְהִי	לְדְקִיעַ	מֵעַל ^e	אֲשֶׁר
And ⁶ -he-called ⁶		.so	and-it-was	to-the-expanse	from-above [were] which	
בֹּקֶר		וַיְהִי	עֶרֶב	וַיְהִי	שָׁמַיִם	אֱלֹהִים
morning		and-he-was	evening	And-he-was	.heavens	to-the-expanse God
יוֹם שֵׁנִי :						
.second ^b day						

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

PRACTICE.

Gen. i. 9—13.

וַיֹּאמֶר	אֱלֹהִים	יִקְוּ ⁱ	הַמַּיִם	מִתַּחַת	הַשָּׁמַיִם
the-heavens	from-under	the-waters	they-shall-be-assembled	God ²	And ¹ -he-said ¹
אֶל	מָקוֹם	אַחֵד	וַתֵּרָאָה	הַיַּבֶּשֶׁה ^j	וַיְהִי־כֵן :
.so	and-it-was	, the-dry-land ¹	and-she-shall-be-seen	, one ^k	place to

^a A divider, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c.
^b לְ to the, מַיִם waters. * This word is not expressed in English.
^c הַ the, דְּקִיעַ expanse. ^d מִ from, תַּחַת under. ^e לְ to the, דְּקִיעַ expanse. ^f וּ and, בֵּין between. ^g מִ from, עַל above. ^h i. e. The second day. ⁱ Pronounced yik-kā-vū. ^k i. e. To one place.
¹ i. e. And let the dry land be seen or appear. See note ^d, in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיֵּשֶׁה אֶרֶץ וּלְמִקְוֵה^א
 and-to-the-collection-of , earth to-the-dry-land God² And¹-he-called¹
 הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי-טוֹב :
 .good that-[it-was] God and-he-saw , seas he-called the-waters
 וַיֹּאמֶר אֱלֹהִים תִּדְשֵׁה הָאֶרֶץ דָּשָׁא עֵשֶׂב מִזְרִיעַ^ב
 seeding herb grass the-earth she-shall-germinate God² And-he-said¹
 וַרְעָ עֵץ פְּרִי עֹשֶׂה-פְּרִי לְמִינוֹ אֲשֶׁר וַרְעוּ-בּוֹ
 in-him his-seed [hath]-which after-his-kind fruit producing fruit^c tree , seed
 עַל הָאֶרֶץ וַיְהִי-כֵן : וַתּוֹצֵא אֶת-הָאֶרֶץ^ד
 the-earth⁶ And⁵-she-brought-forth⁵ .so and-it-was , the-earth upon
 דָּשָׁא עֵשֶׂב מִזְרִיעַ וַרְעָ לְמִינֵהּ וְעֵץ עֹשֶׂה-פְּרִי
 fruit producing and-tree , after-his-kind seed seeding herb , grass
 אֲשֶׁר וַרְעוּ בּוֹ לְמִינֵהּ וַיֵּרָא אֱלֹהִים כִּי
 that-[it was] God⁶ And⁵-he-saw⁵ .after-his-kind in-him his-seed [had] which
 טוֹב : וַיְהִי עָרֵב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי :
^e third day morning and-he-was evening And-he-was .good

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

^a and, לְ, to, מִקְוֵה collection of.
ⁱ e. *Having the property of yielding seed.*
^d i. e. And the earth brought forth.
 and it was morning the third day.

^b m. l. *Causing seed.*
^c i. e. Fruit-trees.
^e i. e. And it was evening

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	<i>And¹-he-said¹ unto^e-them² Jacob^a,</i>
אֶחָיו מֵאֵין	<i>my-Brethren^b, from-whence [are]</i>
אַתֶּם וַיֹּאמְרוּ מִחָרָן	<i>ye? And-they-said, from-Haran</i>
אֲנַחְנוּ : וַיֹּאמֶר לָהֶם	<i>we [are]. And-he-said to-them,</i>
הִידְעֶתֶם אֶת־לָבָן בֶּן־נָחוֹר	<i>know-ye Laban [the] son-of</i>
וַיֹּאמְרוּ יָדַעְנוּ :	<i>Nahor? And-they-said, we-know</i>
וַיֹּאמֶר לָהֶם הַשְׁלוֹם	<i>And-he-said unto-them, Is peace</i>
לוֹ וַיֹּאמְרוּ שְׁלוֹם	<i>to him^d? And-they-said, peace^e:</i>
וְהִנֵּה רַחֵל בְּתוּרָא	<i>and-behold, Rachel his-daughter</i>
בָּאָה עִם־הַצֹּאן :	<i>cometh with the-sheep^g.</i>
וַיֹּאמֶר הֵן עוֹד הַיּוֹם	<i>And-he-said, Lo, yet the-day [is]</i>
גָּדוֹל לֵאמֹעַת הַצֹּאן	<i>great^h [it is] not time to-be-gathered</i>
הַמִּקְנֶה הַשֶּׁקֶץ הַצֹּאן	<i>the-cattle ; water-yeⁱ the-sheep,</i>
וּלְכוּ רֹעוּ :	<i>and-go [and] pasture.</i>

^a *i. e.* And Jacob said unto them. ^b *i. e.* My friends. ^c הֵן in this word, and הֵן in הַשְׁלוֹם are the signs of interrogation. ^d *i. e.* Is he well? ^e *i. e.* He is well. ^f בָּאָה the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. 'she cometh.' But בָּאָה in verse 9, has the accent on the penultimate syllable, indicating it to be the past tense, and it is, therefore, rendered 'she came.' ^g צֹאן is the name for small cattle, such as sheep, goats, &c. ^h *i. e.* It is yet early in the day. ⁱ *m. l.* Make ye, or cause ye the sheep to drink.

וַיֹּאמְרוּ לֹא נִכְבֵּל	<i>And-they-said, not we-shall-be able^a</i>
עַד אֲשֶׁר יֵאָסְפוּ	<i>until that they-shall-be-assembled</i>
כָּל־הַעֲדָרִים וְיִגְלֹלוּ	<i>all the-flocks, and-they-shall-roll^b</i>
אֶת־הָאֶבֶן מֵעַל פִּי	<i>the-stone from-above [the]-mouth-</i>
הַבְּאֵר וְהִשְׁקִינוּ ^c	<i>of the-well, and-we-shall-water^c</i>
הַצֹּאן :	<i>the-sheep.</i>
עוֹדֵנּוּ מְרִבֵּר	<i>While-yet-he [was] speaking</i>
עִמָּם וְרַחֵל בָּאָה עִם-	<i>with-them^d, and-Rachel came with</i>
הַצֹּאן אֲשֶׁר	<i>the-sheep which [belonged]</i>
לְאָבִיהָ כִּי רָעָה ^e	<i>to-her-father; for a-shepherdess</i>
הִיא : וַיְהִי כִּאֲשֶׁר ^f	<i>she [was]. And-it-was when</i>
רָאָה יַעֲקֹב אֶת־רַחֵל בִּת-	<i>Jacob^g saw^h Rachel [the] daughter-</i>
לָבָן אָחִי	<i>of Laban [the] brother-of</i>
אִמּוֹ וְאֶת־צֹאן	<i>his-mother, and-[the]-sheep-of</i>
לָבָן אָחִי אִמּוֹ	<i>Laban [the] brother-of his-mother,</i>
וַיִּגַּשׁ יַעֲקֹב ^h	<i>and^h-he-approachedⁱ Jacob^g,</i>
וַיִּגֹּל אֶת־הָאֶבֶן	<i>and-he-rolled the-stone</i>
מֵעַל פִּי	<i>from-above [the] mouth-of</i>
הַבְּאֵר וַיִּשְׁק ⁱ אֶת-	<i>the-well, and-he-wateredⁱ the</i>

^a *i. e.* We cannot.

^b *i. e.* And the *shepherds* will roll.

^c See

note¹, p. 58.

^d *i. e.* During the time he was speaking to them.

^e See note¹, p. 58.

^f The feminine of רָעָה a *shepherd*.

^g m. l.

As which he saw Jacob, *i. e.* just as Jacob saw Rachel.

^h *i. e.* And

Jacob approached.

ⁱ See note¹, p. 58. Pronounced *vay-yashk*.

צֹאן לָבָן אָחִי	sheep-of Laban [the] brother-of
אָמִי : וַיִּשָּׁק יַעֲקֹב	his-mother. And ² -he-kissed ² Jacob ²
לְרַחֵל וַיִּשָּׂא	to-Rachel, and-he-lifted-up
אֶת־קוֹלָו וַיִּבְדֹּף :	his-voice, and-he wept.
וַיֹּגֵד יַעֲקֹב לְרַחֵל כִּי	And ¹ -he-told ¹ Jacob ² to Rachel that
אָחִי אָבִיהָ הוּא	[the] brother ^b -of-her-father he [was],
וְכִי בִן־רִבְקָה	and-that [the] son of Rebecca
הוּא וַתָּרֵץ וַתֵּגֵד	he [was]; and-she-ran and-she-told
לְאָבִיהָ :	[it] to-her-father.

(Genesis, xxxi. 36—43.)

וַיַּעַן יַעֲקֹב וַיֹּאמֶר	And ¹ -he-answered ¹ Jacob ² and-said
לְלָבָן מַה־פְּשָׁעִי	to-Laban, What [is] my-trespass ?
מַה חַטָּאתִי כִי	What [is] my-sin ? that
דָּלַקְתָּ אַחֲרַי :	thou-hast-pursued after-me.
כִּי מִשְׁשָׁתָּה	[Now] that thou-hast-searched
אֶת־כָּל־כֵּלֵי מַה־	all-my-vessels, what
מָצָאתָ מִכָּל	hast-thou-found from-all [the]

^a There are three dots in the letter ך. The first is *dagesh*, indicating that ך is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) Root בָּכָה to weep. ^b i. e. That he was a relative or kinsman. ^c The second (ר) in this word is *short*, because it forms a compound unaccented syllable. (See p. 41.)

כְּלֵי־בֵיתָה שִׁים	vessels-of thy-house ? place [it]
כֹּה נֶגְדָה אֶחָי	here before my-brethren
וְאֶחָיָה	and-thy-brethren,
וַיֻּכְחוּ בֵין	and-they-shall-decide ^a between
שְׁנֵינוּ : זֶה עֲשָׂרִים שָׁנָה	us-two. This twenty years ^b
אֲנִי עִמָּךְ רְחֵלִיָּה	I [have been] with-thee, thy-ewes
וְעֵזִי לֹא	and-thy-she-goats not
שָׁבְלוּ	have cast-their-young
וְאֵילֵי צֹאנְךָ לֹא	and-[the] rams-of thy-flock not
אֲכָלְתִּי : מִדְּפָה ^c	have I eaten. What-was-torn [of
לֹא־הֵבֵאתִי	beast ^c] not-have-I-brought
אֵלַיָּה אֲנִי	unto-thee, [but]-I
אֲחַמְצָה ^d	was-obliged-to-bear-the-loss ^d ;
מִיָּדִי תִבְקֹשׁנָה ^e	from-my-hand didst-thou-require-it ^e ,
וְנִגְבְּתִי יוֹם וְנִגְבְּתִי	[whether] stolen by day or-stolen-by
לַיְלָה : הֵיִתִּי בַיּוֹם	night. [Where] I-was in-the-day
אֲכָלְנִי חֶרֶב ^f	consumed-me [the] heat ^f ,
וְקָרָח בַּלַּיְלָה	and-[the]-frost in-the-night,

^a i. e. That they may decide. ^b Heb. year. ^c m. l. A torn one, f. ^d m. l. I-should-miss-her, i. e. I was obliged to account for whatever was torn by beasts. ^e m. l. Thou-wouldst-seek-[her], i. e. the torn one, וְנִגְבְּתִי ought to have had dagesh. This and the preceding tense are in Hebrew in the future. ^f וְנִגְבְּתִי (וְ) in this and the following word, is substituted for (וְ), and has, therefore, metheg annexed. (See page 42.) ^g lit. The dryness, or the drought.

וַתֵּדָד שְׁנָתִי	<i>and-she^a-wandered my-sleep</i>
מֵעֵינַי : זֶה-לִּי	<i>from-mine-eyes. This-[is]-to-me</i>
עֶשְׂרִים שָׁנָה בְּבֵיתִךָ	<i>twenty years^b in-thy-house^c;</i>
עָבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה	<i>I-served-thee fourteen</i>
שָׁנָה בְּשְׁתֵּי בָנֹתֶיךָ	<i>years^b for-two-of thy-daughters,</i>
וְשֵׁשׁ שָׁנִים בְּצִאֲנֶךָ	<i>and-six years for-thy-cattle ;</i>
וַתַּחֲלֵף אֶת-מִשְׁכָּרְתִּי	<i>and-thou-didst-change my-wages</i>
עֶשְׂרֵת מָנִים : לֹא־לִי אֱלֹהִי	<i>ten times. Unless [the] God-of</i>
אָבִי אֱלֹהֵי אַבְרָהָם	<i>my-father, [the] God-of Abraham,</i>
וּפְחַד ^b יִצְחָק הָיָה	<i>and [the]-fear^d-of Isaac, had-been</i>
לִי כִי עָתָה רִיקָם	<i>for-me^e, surely now empty</i>
שִׁלַּחְתָּנִי	<i>thou-wouldest-have-sent-me-away</i>
אֶת-עָנִי וְאֶת-יָגִיעִי	<i>my-affliction and-the-labours-of</i>
כַּפִּי רָאָה אֱלֹהִים	<i>my-hands God saw^f,</i>
וַיּוֹכַח אֹמֶשׁ :	<i>and-he-decided^g last-night.</i>
וַיַּעַן לָבָן וַיֹּאמֶר	<i>And-he-answered Laban and-said</i>
אֵל יַעֲקֹב הַבָּנוֹת	<i>unto Jacob,— Thy-daughters [are]</i>
בָּנֹתֵי וְהַבָּנִים	<i>my-daughters, and-the-sons [are]</i>
בָּנֵי וְהַצֹּאֵן	<i>my-sons, and the-cattle [are]</i>

^a i. e. My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender. ^b Heb. year. ^c i. e. I have now been twenty years, &c.

^d i. e. He whom Isaac revered, namely, God. ^e i. e. With me.

^f Heb. saw God, i. e. God saw.

^g Or rebuked.

צִנִּי וְכָל אֲשֶׁר-אַתָּה	<i>my-cattle, and-all which thou</i>
רָאָה לִי-הוּא	<i>seest, to-me it-[is]* ;</i>
וְלִבְנֹתַי מָה	<i>and-to-my-daughters what</i>
אֲעֲשֶׂה לָאֵלֶּה הַיּוֹם אוֹ	<i>shall-I-do to-these this-day, or</i>
לְבָנֵיהֶן אֲשֶׁר	<i>unto-their-children which</i>
יֵלְדוּ :	<i>they-have-born.</i>

Nathan's Parable. (2 Sam. xii. 1—12.)

וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶל-	<i>And¹ the-Lord² sent Nathan to</i>
דָּוִד וַיָּבֹא אֵלָיו	<i>David, and-he-came unto-him,</i>
וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ	<i>and-he-said to-him. Two men were</i>
בְּעִיר אַחַת ¹ אֶחָד עָשִׁיר	<i>in¹ one² city¹; one rich,</i>
וְאֶחָד דָּל ³ : לְעֲשִׂיר הָיָה ⁴	<i>and-one poor. To-the rich man was⁴</i>
צֹאן וְבָקָר הִרְבֵּה מְאֹד	<i>flocks and-herds much very⁴.</i>
וְלַדָּל אֵין-כֵּל ⁵	<i>And-to-the-poor-man nothing⁶ at-</i>
כִּי אֶב-כִּבְשָׂה אֶחָת קִמְנָה	<i>all, save one⁴ little⁵ ewe-lamb³,</i>
אֲשֶׁר קָנָה	<i>which [he-had]-bought,</i>
וַיְחַיֶּהָ	<i>and-he-nourished-her,</i>

^a *m. l.* To me, he, *i. e.* is mine, or belongs to me.

the-city one.

abundance.

^c *i. e.* The rich man had.

^e *i. e.* And the poor man had nothing, &c.

^b *m. l.* In-

^d *i. e.* In great

וַתִּגְדַּל עִמּוֹ	<i>and-she-grew-up with-him,</i>
וְעִם-בְּנָיו יַחְדָּו	<i>and-with his-children together;</i>
מִמֶּתּוֹ • תֹּאכַל ^א	<i>from-his-morsel she-used-to eat,</i>
וּמִכֶּסֶּף	<i>and-from-his-cup</i>
תִּשְׁתֶּה ^ב	<i>she-used-to drink,</i>
וּבְחִיקוֹ תִשְׁכַּב ^ב	<i>and-in-his-bosom she-used-to-lie,</i>
וַתְּהִי-לּוֹ	<i>and-she-was to-him</i>
בִּתּוֹ : וַיָּבֹא	<i>as-a-daughter. And-there-came^ע</i>
הַלֵּךְ לְאִישׁ הָעָשִׂיר	<i>a-traveller to²-the³-rich³-man²,</i>
וַיַּחְמַל לְקַחַת	<i>and-he-had-compassion to-take</i>
מִצֹּאֲנוֹ	<i>from-his-[own]-flock</i>
וּמִבְּקָרָו	<i>and-from-his-[own]-herd</i>
לַעֲשׂוֹת	<i>to-make-[a feast]</i>
לְאִירָח	<i>to-the-way-faring-man</i>
הַבָּא לוֹ	<i>who-had-come unto-him,</i>
וַיִּקַּח אֹת-	<i>and-he-took the</i>
בִּבְשַׁת' הָאִישׁ הָרָאשׁ	<i>lamb-of the²-poor²-man²</i>
וַיַּעֲשֶׂה לְאִישׁ	<i>and-prepared-it^ד for-the-man</i>
הַבָּא אֵלָיו :	<i>that-had-come unto-him.</i>
וַיִּהְיֶה אָף	<i>And-it-kindled^ע [the]-anger-of</i>

^א פֶּת a morsel, bit, or piece of bread.

^ב These three verbs are

in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done.

^ע Heb. and-he-came.

^ד m. l. And he made her, i. e. he dressed the lamb.

^ע m. l. And he kindled ; אָף *anger*, being masculine.

דָּוִד בְּאִישׁ	David <i>against-the-man</i> ,
מְאֹד וַיֹּאמֶר אֵל	exceedingly, <i>and-he-said</i> unto
נָתָן חַי־יְהוָה כִּי	Nathan, [as] <i>the-Lord'-liveth</i> ² that
בֶּן-מָוֶת הָאִישׁ	a son-of-death* [is] <i>the-man</i>
הָעֹשֶׂה זֹאת: וְאֶת-הַכֶּבֶשֶׂה	<i>that-doeth</i> this. <i>And-the-lamb</i>
יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר	<i>he-shall-pay</i> four-fold, because
עָשָׂה אֶת-הַדָּבָר הַזֶּה	<i>he-did</i> this ³ thing ³ ,
וְעַל אֲשֶׁר לֹא-חָמַל:	<i>and-because he-did</i> ⁴ not ² pity ⁴ .
וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה	<i>And</i> ¹ Nathan ³ said ¹ to-David. Thou
הָאִישׁ כֹּה-אָמַר	[art] <i>the-man</i> . Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנִי	Lord God-of Israel, I
מְשֻׁחָתִיךָ לְמֶלֶךְ עַל-	anointed- <i>thee</i> for-a-king over
יִשְׂרָאֵל וְאֲנִי הַצִּלְתִּיךָ	Israel, and-I delivered- <i>thee</i>
מִיַּד שָׁאוּל:	from-the-hand-of Saul.
וְאֶתַּנָּה לְךָ אֶת-בֵּית	<i>And-I-gave</i> to- <i>thee</i> the-house-of-
אֲדֹנֶיךָ וְאֶת-נָשָׁי	<i>thy-master</i> ^b , and-the wives-of
אֲדֹנֶיךָ בְּחִיקְךָ	<i>thy-master</i> into- <i>thy-bosom</i> ,
וְאֶתַּנָּה לְךָ אֶת-בֵּית	<i>And-I-gave</i> to- <i>thee</i> the-house-of
יִשְׂרָאֵל וְיְהוּדָה וְאִם מְעַט	Israel and-Judah, and-if little ^c
וְאֶסְפָּה לְךָ	<i>then-I-would-add</i> to- <i>thee</i>

* "A son of death the man," i. e. *the man who did this, deserves death.*

^b *Heb.* masters. The plural of this word being mostly used instead of the singular.

^c i. e. If these be too little (few), I would add as many and as many more.

בְּהִנֵּה וּבְהִנֵּה : מִדּוֹעַ	as-they and-as-they ^a . Why
בְּזִית אֶת־דְּבַר	hast-thou despised-the-word-of
יְהוָה לַעֲשׂוֹת * הָרַע	the-Lord, to-do what-is evil ^b
בְּעֵינָיו אֶת אֲוִרְיָה הַחִתִּי	in-his-eyes ^c ? Uriah the-Hittite
הִכִּיתָ בַּחֶרֶב	thou-hast-smitten with-the-sword,
וְאֶת־אִשְׁתּוֹ לָקַחְתָּ	and-his-wife thou-hast-taken
לָךְ לְאִשָּׁה וְאֹתוֹ	to-thee for-a-wife, and-him
הָרַגְתָּ בַּחֶרֶב	thou-hast-slain with-the-sword-of
בְּנֵי עַמּוֹן :	the-sons-of Ammon.

(Psalm xxiv. 11—15.)

לְכוּ בְּנֵי־יְהוָה * שִׁמְעוּ־לִי	Come-ye children, hearken-ye unto-me :
יִרְאָת ' יְהוָה אֶלְמַדְכֶּם :	[The]-fear-of the-Lord I-will-teach-you.
מִי־הָאִישׁ הַחֲפִיץ חַיִּים *	Who [is] the-man that-desireth life,
אֹהֵב יָמִים לִרְאוֹת ^b טוֹב :	[that] loveth days to-see-good ?
נָצוּר לְשׁוֹנֵךְ מַרְעַ	Keep thy-tongue from-evil,
וּשְׂפָתַי ¹ מִדְּבַר מִרְמָה :	and-thy-lips from-speaking deceit.
סוּר מִרַע וַעֲשֵׂה־טוֹב	Depart from-evil and-do good,
בְּקֵשׁ שְׁלוֹם וְרִדְפֵהוּ :	seek peace and-pursue-it ^k .

^a i. e. As many and as many.

* From עָשָׂה to do.

^b Heb.

The evil, i. e. that which is evil.

^c i. e. In his sight.^d Lit. go ye.^e Sing. בֶּן a son, plu. בָּנִים sons, or children.^f יִרְאָה fear, יִרְאָת

fear of.

^g This word is never used in the singular number.^h From רָאָה to see.ⁱ שִׁפָּה a lip.^k Heb. him.

(Isaiah lviii. with slight alterations.)

פָּרֶם לָרֶעֶב לֶחֶמֶךָ	Break <i>to-the</i> -hungry <i>thy</i> -bread,
וְעֲנִיִּים מְרוּדִים הָבֵא בֵּית	<i>and</i> ¹ -[the] afflicted ² poor ¹ bring- into [the] house ;
כִּי-תִרְאֶה עֶרּוֹם וְכִפִּיתוֹ	when <i>thou</i> -seest [the]-naked <i>then</i> - cover- <i>him</i> :
וּמִבְּשָׁרְךָ לֹא תִתְעַלֵּם	<i>and-from-thy</i> -flesh [do] not hide- <i>thyself</i> .
אֲזַ תִּקְרָא וַיהוָה יַעֲנֶה	Then <i>shalt-thou</i> -call <i>and-the</i> -Lord will answer ;
תִּשְׁוַע וַיֹּאמֶר הִנְנִי :	<i>thou-shalt</i> -cry, <i>and-he-will</i> -say, Here-I-am.

(Proverbs vii. 1—4.)

בְּנִי שְׁמֹר מִצְוֹתֵי וְחִיָּה	<i>My</i> -son, keep <i>my</i> -commandments <i>and</i> -live ;
וְתוֹרָתִי פֶּאִישׁוֹן עֵינֶיךָ :	<i>and-my</i> -law <i>as-the</i> apple-of <i>thine</i> - eyes.
קִשְׂרֵם עַל-אֶצְבְּעוֹתֶיךָ	Bind- <i>them</i> upon <i>thy</i> -fingers,
כְּתֹבֵם עַל-לֵבָבְךָ	write- <i>them</i> upon <i>the</i> -table-of <i>thine</i> - heart.
אָמֹר לַחֲכָמָה אֲחוֹתִי אֵת	Say <i>unto</i> -wisdom, <i>My</i> -sister <i>thou</i> - [art] ;
וּמוֹדֵעַ לְבִינָה תִקְרָא :	<i>and-a</i> -friend <i>to</i> -understanding <i>thou-shalt</i> -call ^g .

^a *m. l.* If thou shouldst see.

^b *m. l.* Not *shalt-thou*-hide-*thyself*.

^c *Sing.* מִצְוָה mits-vāh, a command.

^d תוֹרָה a law.

^e *m. l.* The little man ; a name given to the apple of the eye from the reflected image it presents to the beholder.

^f אֲחוֹת a sister.

^g *i. e.* Consider understanding as thy friend.

כִּי אֶרֶךְ יָמִים בְּיְמִינָהּ	For length-of days [is] in-her-right-hand,
בְּשִׂמְלָהּ עֵשֶׂר וְכָבוֹד :	in-her-left-hand riches and-honor.
דְּרָכֶיהָ דְּרָכֵי נֹעַם	Her-ways [are] ways-of pleasantness,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :	and-all her-paths [are] peace.

Proverbs vi. 6—11.

לֵךְ אֶל-נְמִלָּה עֲצֹל	Go to [the] ant, [thou]-sluggard ;
רְאֵה דְרָכֶיהָ וְנָחֶם :	see her-ways, and-be wise.
אֲשֶׁר אֵין-לָהּ קָצִין	Which not to-her ^a [a] guide,
שׁוֹמֵר וּמַשְׁלָל	overseer, and-ruler. [Yet]
תָּבִין בְּקִיץ לַחֲמָה	She-provideth in-summer her-meat,
אֲגַרָּה בְּקָצִיר מֵאֲכָלָהּ :	she-gathereth in-harvest her-food.
עַד-מָתִי עֲצֹל תִּשְׁכַּב	How long ^c sluggard ! wilt-thou-lie down ?
מָתִי תִקּוּם מִשְׁנָתָהּ	when wilt-thou-arise from-thy-sleep ?
מְעַט שְׁנֹתָ ^d מְעַט תִּנּוּמֹתָ	[Yet a] little sleep, [a] little slumber,
מְעַט חֲבוּק יָדַיִם לִשְׁכָּב :	[a] little folding-of hands, to-lie down,—
וּבֹא-כְמֹהֶלֶךְ רֵאשָׁהּ	And-he-will-come like-a-traveller thy-poverty ^f
וּמִחֲסוֹדָהּ בְּאִישׁ מִגֹּן :	and-thy-want as-a-man [with a]-shield ^g .

^a Who has neither guide, nor overseer, nor ruler, yet provideth, etc.^b Heb. She gathered.^c Heb. Until when.^d שְׁנָה sleep.^e Heb. תִּנּוּמָה slumber.^f i. e. Thy poverty will come suddenly.^g i. e. As an armed man.

Cant. ii. 10—14.

עָנָה רוּדִי וְאָמַר לִי	<i>He-called-aloud my-beloved^a and-said to-me,</i>
קוּמִי לְךָ רַעִיָּתִי יָפְתִי וּלְבִי-לֶךְ :	<i>Arise^b my-love, my-beauty, and-come-away^d.</i>
כִּי-הִנֵּה הִסְתַּיְתִּי עֶבֶר הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone^c.</i>
הַנִּצְנִים נִרְאִים בְּאֶרֶץ	<i>The-blossoms have-appeared on-the-earth,</i>
עַת הַזְמִיר הִגִּיעַ ^e וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ :	<i>the-time-of song[*] hath-come, and-the-voice-of the-turtle hath-been-heard in-our-land :</i>
הַתְּאֵנָה חֲנֹטָה פִּגְיָה	<i>The-fig-tree she-hath-embalmed her-green-figs,</i>
וְהַגִּפְנִים סִמְדָּר נָתַנוּ רִיחַ קוּמִי-לְךָ רַעִיָּתִי יָפְתִי וּלְבִי-לֶךְ :	<i>and-the-vines, [the] tender-grape, they-have-yielded fragrance. Arise my love, my-beauty, and-come-away^d.</i>
יוֹנָתִי בְּחִגְוֵי הַסֶּלֶעַ	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הִרְאֵנִי ^h אֶת-מְרִאֲךָ	<i>[O] let-me-see thy-countenance,</i>
הִשְׁמִיעֵנִי ⁱ אֶת קוֹלְךָ	<i>let-me-hear thy-voice ;</i>
כִּי-קוֹלְךָ עֶרֶב	<i>for sweet^g [is] thy-voice²,</i>
וּמְרִאֲךָ ^k נָאוֹה :	<i>and-thy-countenance [is] comely.</i>

^a *i. e.* My beloved exclaimed. ^b *Heb.* arise to thee (an idiomatic expression). ^c *Heb.* רַעִיָּה a female friend, companion. ^d *Heb.* and go to thee (an idiomatic expression). ^e *Heb.* he is gone to him, (an idiomatic expression). ^f *m. l.* Were seen. ^g *Heb.* the song. ^h *m. l.* He has touched, *i. e.* arrived. ⁱ *m. l.* Cause me to see. ^j *m. l.* Cause me to hear. ^k *Heb.* מְרִאָה from רָאָה to see.

(Cant. vi. 2—4.)

אֲנִי יִשְׁנָה וְלִבִּי עֹר	I sleep, but ^a my-heart waketh: —
קוֹל דּוֹדִי רוֹפֵק	[The]-voice-of my-beloved — he knocketh !
”פָּתַח־לִי אָחוֹתִי	“Open-to-me, my-sister !
רַעֲיָתִי יוֹנָתִי תַמְתִּי	my-love, my-dove, my-innocent-one !
שֶׁרֹאשִׁי גִמְלָא־טָל	for-my-head is-filled [with] dew,
”קִנְצוֹתַי רִסְסִי לַיְלָה :	my-locks [with] the-drops-of- [the]-night.”
פָּשַׁטְתִּי אֶת־כְּתָנְתִּי	I-have-put-off my-garment
אֵיכָכָה אֶלְבֹּשְׁנָה	how shall-I-put-it ^b on ?
רָחַצְתִּי אֶת־רַגְלִי	I-have-washed my-feet,
אֵיכָכָה אֶטְנַפֵּם :	how shall-I-defile-them ?
דּוֹדִי שָׁלַח יָדוֹ מִן־הַחֹזֶר	My-beloved put-forth his-hand from the-lattice,
וַיַּעַי רֶמְפוֹ עָלָיו :	and-my-bowels yearned ^c for-him.

(Man's Nothingness. Job xiv. 1—10.)

אָדָם יֵלֵד אִשָּׁה	Man born-of woman
קָצֵר יָמִים וְשָׁבַע־רָגָז :	[is] short-of-days and-full-of trouble,
כַּצִּיץ יֵצֵא וְיִכָּל	Like-a-flower he-cometh-forth and-is cut-off ;

^a Heb. and. gender.^b Heb. her, because בְּתוּלָה is of the feminine^c An expression denoting great compassion.^d Lit. And saturated, or satiated of.

וַיִּבְרַח כַּצֵּל וְלֹא יִעֲמֹד ^a	<i>and-fleeth like-a-shadow, and^b- abideth^c-not^d</i>
אַף-עַל-זֶה פָּקַחְתָּ עֵינֶיךָ	Even upon him ^b hast-thou- opened thine-eyes?
וְאַתָּה תָּבִיא בְּמִשְׁפַּט עִמָּךְ :	And-ME wilt-thou-bring in- judgment with-thee?
מִי-יֵתֵן טָהוֹר מִטָּמֵא	Who can-produce ^c clean from- unclean?
לֹא אֶחָד :	Not one ^d .
אֶת-חֲרוּצֵי יָמָיו	If determined [be] his-days,—
מִסְפַּר-חֳדָשָׁיו * אֶתְּךָ	[if the] number-of his-months [be] with-thee,—
חֲקִיו עָשִׂיתָ וְלֹא יַעֲבֹר :	[if] his-bounds thou-have-made— which ^f he-cannot-pass:—
שָׁעָה מֵעַלָּיו וַיַּחְדֵּל	[Then] turn from-upon-him, and- let-him-cease ^g ,
עַד-יִרְצֶה בְּשִׂבְרֵי יוֹמוֹ :	until he-shall-accomplish, as-a hireling, his-day ^h .
כִּי יֵשׁ לָעֵץ תִּקְוָה	For there-is to-the-tree a-hope,
אִם-יִכָּרֵת וְעוֹד יִחְלִיף	if he-should-be-cut-down, again ⁱ will-he reproduce ^k ,
וַיִּנְקָתוֹ ^l לֹא תִכָּחֵל	and-his-suckers-will not-cease ^m .

^a *m. l.* And he shall not stand. ^b *Heb. this^m, i. e. upon this being.*
^c *Heb. shall give, i. e. who can expect purity from impurity.* ^d *i. e.*
None. ^e The first (ר:) is short (ס). ^f *m. l.* And not he shall
pass. ^g *i. e.* And let him cease to suffer. ^h *i. e.* Until like a
hireling he shall have accomplished his task. ⁱ *Heb.* And again.
^k *Heb.* and he will exchange, *i. e.* produce fresh branches. ^l *Sing.*
יִנְקָת a sucker, יִנְקָתוֹ his sucker. ^m *i. e.* Will not fail.

אִם-יִזְקֵן בְּאֶרֶץ שְׂרָשׁוֹ	If he should-become-old in-the-earth his-root ^a
וּבַעֲפָר יָמוּת גִּזְעוֹ :	and-in-the-dust should-he-die his-stem ^a .
מִרֵּיחַ מַיִם יִפְרֹחַ	From-the-scent-of water he-will-flourish ;
וַעֲשֶׂה קִצִּיר כְּמוֹ-נֶטֶע :	and-he-will-produce a-harvest ^b as-a plant ^c .
וְגִבֹּר יָמוּת וַיִּחְלֹשׁ	But-man dieth and-wasteth-away.
וַיִּגָּע אָדָם ^d וַאֲיֵי :	and ¹ man ² expireth ¹ and-where [is] he ?

^a i. e. Should its root become old,—should its stem die, yet the tree will again revive, etc.

^b קִצִּיר a harvest, or according to some, a cutting, i. e. young shoots.

^c נֶטֶע a plant. Thus several of the versions, Jarchi, and other commentators, who consider this word as a noun: many grammarians, however, consider, it as a verb, and then the words כְּמוֹ נֶטֶע ought to be rendered, 'as when fresh planted.'

^d גִּבֹּר, אָדָם, וַאֲנִי—These words have this in common, that they all signify man, yet there is some distinction between them. The first, derived from אֲדָמָה ground, earth, is mostly applied to man in general, or mankind, common, earthly man. The second, derived from אָנִשׁ, to be sick, mortal, includes the idea of mortality, i. e. mortal man. The third, derived from גִּבֹּר, to be strong, includes the idea of strength and power. Hence the propriety of these terms in their respective places, and particularly of the word וַיִּחְלֹשׁ 'and he had become weak.' The literal sense of this verse is, וְגִבֹּר and the powerful man dies, וַיִּחְלֹשׁ having previously been deprived of his strength.

(The same sentiments expressed by the inspired Psalmist.

Psalm ciii. 15—17.)

אָנוֹשׁ כְּחֶצִיר יָמָיו	Man like-grass [are] his-days;
כְּצִיץ הַשָּׂדֶה בֵּן יִצְיָן :	as-the-flower-of the-field so he-shoots-up ^a .
כִּי רוּחַ ^b עָבְרָה-בּוֹ וַאֲיָנָפוּ	For [a]-wind passeth over-him and-he-exists-not
וְלֹא יִבְרָנָה עוֹד מְקוֹמוֹ :	and-it-shall not know-him ^c again his-[own] place.
וְחֶסֶד יְהוָה	But-[the]-mercy-of the-Lord
מִעוֹלָם וְעַד-עוֹלָם ^d	[is]-for-ever and-ever
עַל יִרְאַיוֹ	upon those-that-fear-him,
וַיִּדְקָתוּ לְבָנָיו בְּנֵים :	and-his-righteousness [extends] to-children's children.

^a Or flourishes.

^b The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath*, a *breath of air*, the Divine Spirit or Soul. This clause may, therefore, be rendered either, 'For a breath passes' over (or through) him, and he exists no more, i. e. a breath of air is sufficient to deprive him of his mortal existence; or, 'For the spirit,' i. e. the Divine Spirit, the soul, etc.

^c The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיץ *flower*, have rendered them by *it*. I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אָנוֹשׁ *man*. As for the phrase, 'And the place shall not know him again,' it must in either case be considered as a poetical expression.

^d *m. l.* From everlasting and until everlasting, i. e. the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works. Job xii. 7.*)

שָׂאֵל בְּחַמּוֹת וְתִרְדָּה :	Ask [the] beasts, and-they ^a -will-teach-thee :
וְעוֹף הַשָּׁמַיִם וְיִגְדִּלְךָ :	and-[the] birds-of the-heaven, and-they ^b -will-tell thee :
אוּ שִׁיחַ לְאֶרֶץ וְתִרְדָּה :	Or speak to-the-earth, and-she-will-teach-thee.
וַיִּסְפְּרוּ לְךָ דְּגֵי הַיָּם :	and they-will-tell thee the-fishes-of the-sea ^c .
מִי לֹא יָדַע בְּכָל-אֵלֶּה :	Who knoweth ³ not ² in-all these ⁴
כִּי-יָד-יְהוָה עָשְׂתָה זֹאת :	that the-hand-of-the Lord hath-done this ^d ?
אֲשֶׁר בִּידּוֹ נֶפֶשׁ כָּל-חַי :	In ² -whose ¹ -hand ² [is] the-soul-of all-the-living
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ :	and-[the] spirit-of: all men ?
הֲלֹא אָזֶן מִלִּין תִּבְחַן :	Doth-not [the]-ear ² distinguish ⁴ words ³ ?
וְחֵךְ אֲכָל וְטַעַם-לוֹ :	and [the]-palate [the] food it tastes ?
בְּיִשְׁשִׁים חֲכָמָה :	[Is-there-not] wisdom ² in-the-aged ¹
וְאָרֶךְ יָמִים תְּבוּנָה :	and [in] length-of days understanding* ?

^a *Heb.* and *she* will teach thee, *i. e.* each of them will teach you.

^b *Heb.* and he will tell thee.

^c *i. e.* And the fishes of the sea will tell thee.

^d *i. e.* Who cannot discern from all these that the power of the Lord has formed them.

^e *m. l.* 'And the spirit of all flesh of man;' alluding to the animal spirit—that even this is not the effect of mere organization.

^f *m. l.* Shall taste to him, *i. e.* what is agreeable or disagreeable to it. The word הֲלֹא *is it not*, must be understood in this clause as well as in the following.

* The words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ חֵכְמָה וְגִבּוֹרָה With-him (God) [*are*]-wisdom and-
strength

לּוֹ עֵצָה וּתְבוּנָה : To-him [belong]-counsel and-
understanding.

(*God's Omniscience. Psalm xciv.*)

עַד-מָתַי רְשָׁעִים יְהוָה How-long^a [shall the] wicked,
[O] Lord!

עַד-מָתַי רְשָׁעִים יַעֲלֹזוּ : How-long^a, [the]-wicked, shall-
they-triumph?

עַמּוֹ יְהוָה יִדְכָּאוּ Thy-people, Lord, they-crush^b;

וְנַחֲלָתָּהּ יַעֲנֶנּוּ : and-thy-heritage they-afflict^b :

אֶלְמָנָה וְגֵר יַהֲרֹגוּ Widow and-stranger they-slay^b

וְיִתְּחוּ יְרֵחָהּ : and-orphans they-murder^b :

וַיֹּאמְרוּ לֹא יִרְאֶה-יָהּ And-[yet]-they-say, God⁴ shall²-
not²-see³;

וְלֹא-יִבִּין אֱלֹהֵי יַעֲקֹב : and¹-he² shall²-not¹ regard² — the
God-of Jacob^c.

בִּינּוּ בַּעֲרִים בָּעָם Consider-ye¹ brutes, amongst-the
people,

וּבְסִילִים מָתַי תִּשְׁכְּבוּ : and-[ye] fools, when will-ye-be-
wise?

הַנֹּמֵעַ אָזֶן הֲלֹא יִשְׁמַע He-that-planteth [the]-ear shall-
he-not-hear?

אִם יִצְרֶה עֵין הֲלֹא-יִבִּיט : Or-he-that-formeth [the]-eye shall-
not-he-see?

הַיּוֹסֵר גּוֹיִם הֲלֹא יִכְּתִיב He-that-chastises nations shall⁴-
not³-he⁴-punish⁴?

^a Heb. Till when.

^b The corresponding Hebrew verbs are expressed in the future *shall crush*, they shall or will afflict, etc.

^c i. e. The God of Jacob will not regard.

הַמְלִמֵּד אָדָם דָּעַת : יְהוָה *He-that teacheth-man knowledge**
—the Lord—

יִדְעֵה מַחְשְׁבוֹת אָדָם *he-knoweth the-thoughts of man*

כִּי-הֵמָּה הַבָּל : *although they [are] vain.*

(*God's Omnipresence.* Psalm, cxxxix. 7—14.)

אָנָּה אֵלַי מְרוּחְךָ *Whither shall-I-go from-thy*
spirit ?

וְאָנָּה מִפְּנֵיךָ * אֶבְרַח : *and-whither from-thy-presence*
shall-I-flee ?

אִם-אֶסְכַּל שָׁמַיִם שָׁם אַתָּה *If I ascend-up [into] heaven there*
thou [art]

וְאֶצְעָה שְׂאוֹל הִנֵּנִי : *and-should-I-make my-bed [in the]*
grave behold-thou-art-there.

אֶשָּׂא כַנְפֵי-שָׁחַר *[if] I take the wings-of the-dawn*

* Knowledge, דָּעַת. The Hebrew verse ends with this word, which, as it leaves the sense incomplete, has probably induced the Translators of the *Established Version* to add the words ‘*shall he not know*’ (הֲלֹא יָדַע). But as there are no such words in the Hebrew text, I have preferred the opinion of *Aben Ezra*, who considers the clause הַמְלִמֵּד אָדָם דָּעַת as connected in sense with the following verse; viz. *He that teaches man knowledge, namely, the Lord, he knows the thoughts of man*, etc. This rendering is congenial to the whole context. For whereas the *wicked* consider the Deity as too exalted to concern himself about their foolish thoughts and vain actions, the inspired Psalmist declares, that since the Divine Being has bestowed knowledge on (אָדָם) *insignificant man*, he knows likewise his thoughts, although those thoughts are vain. (See *Aben Ezra, Comment.*; and *Mendelssohn's Translation of the Psalms.*)

* From thy face, i. e. from thy attending presence. The word פְּנִים is never used in the singular number.

אֶשְׁכֵּנָה בְּאַחֲרִית יָם :	If I dwell <i>in-the uttermost-part-of-the sea</i>
גַּם-שָׁם יָדְךָ תִּנְהַנִּי	Even there <i>thy-hand shall-lead-me</i>
וְתִאְחַזְנִי יְמִינְךָ :	and ¹ <i>thy-right-hand² shall¹-hold¹-me¹.</i>
וְאָמַר אֶד-חֹשֶׁךְ יִשְׁכֹּנֵנִי *	<i>If-I-say but darkness shall-cover-me,</i>
וְלֵילָה אִוֵּר בְּעַדְנִי :	<i>then [the very] night [is] light about-me.</i>
גַּם חֹשֶׁךְ לֹא-יִחְשִׁיךְ מִמֶּנִּי	<i>Yea, darkness hideth not from-thee,</i>
וְלֵילָה כִּיּוֹם יֵאָדָר *	<i>and night giveth-light³ as-the-day²;</i>
כְּחֹשֶׁכְךָ כְּאוֹרָה *	<i>like darkness like light^e.</i>
כִּי-אַתָּה קִנִּיתָ כְּלוֹתַי	<i>For thou thou-hast-formed my-reins :</i>
תִּסְכֶּנִי בְּבֶטֶן אִמִּי :	<i>thou-hast-covered-me in-the-womb of my-mother.</i>
אֲזַמְּרָךְ עַל כִּי נִזְרָאתָ נִפְלְתָ *	<i>I-will-praise-thee because fearfully distinguished-have-I-been.</i>
נִפְלְאִים מַעֲשֵׂיךָ	<i>wonderful are thy-works—</i>
וְנַפְשִׁי יִדְרֹעַת מֵאֵד * ^h	<i>and-that-my-soul knoweth [it] well!^h</i>

* *Kimchi* renders this word 'shall obscure me,' from נִשְׁךְ *the evening.*

^b *Lit.* 'Shall not darken,' *hide or conceal.*

^c *Lit.* 'Shall cause light,' *i. e. shine, give light.*

^d The double comparative indicates that the things compared are both alike.

^e *i. e.* They are both alike to God.

^f *Lit.* 'Thou hast possessed,' from קָנָה *to obtain possession, to become proprietor of a thing.*

^g From פָּלָה *to separate, to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.*

^h *i. e.* Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(True Worship. Micah vi. 6—8.)

בָּמָה אֶקְדָּם יְהוָה	<i>With-what shall-I-come-before the-Lord ?</i>
אֶבֶן לְאֱלֹהֵי מְרוֹם *	<i>shall-I-bend to-the-God-of heaven ?</i>
הָאֶקְדָּמָנִי בְּעֹלוֹת	<i>Shall-I-come-before-him with-burnt-offerings ?</i>
בְּעֻלִּים בְּנֵי שָׁנָה י :	<i>with-calves-of a-year-old ?</i>
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	<i>Can-the-Lord be-pleased with-thousands-of rams ?</i>
בְּרִבְבוֹת * נְחָלֵי שֶׁמֶן	<i>with-myiads-of rivers-of oil ?</i>
הָאֶתֵּן בְּכוֹרִי פִשְׁעִי	<i>shall-I-give my-first-born [for] my-transgression ?</i>
פְּרִי בִטְנִי ^a חֲמַאת נַפְשִׁי :	<i>the-fruit-of my-body [for the] sin-of-my-soul ?</i>
הֲגִיד לְךָ אָדָם מַה-טוֹב	<i>He-has-told thee, O man! what [is] good ;</i>
וּמַה-יְהוָה דּוֹרֵשׁ מִמֶּךָ	<i>and-what requires² the-Lord¹ from-thee</i>
כִּי אִם-עֲשׂוֹת מִשְׁפָּט *	<i>but to-do justice,</i>
וְאַהֲבַת חֶסֶד :	<i>and-to-love mercy.</i>
וְהִצַּנֵּעַ * לָקֵת עִם אֱלֹהֶיךָ :	<i>and-humbly to-walk with-thy-God.</i>

^a *The height, i. e. the heaven.*^b *Lit. Sons of a year ; a peculiar way of expressing the age of persons or animals.*^c *רִבְבָּה a myriad, ten thousand.*^d *בֶּטֶן the belly, womb, body.*^e *Lit. The doing of justice.*^f *Lit. The love of mercy.*^s *The infinitive is here used instead of the adverb.*

CHAPTER III.

§ 1.—INTRODUCTORY OBSERVATIONS.

Accents. טַעֲמִים, נְגִינֹת

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents; and point out their general uses and importance.

2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES.
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1 { $\dot{\text{י}}$: סוּף or סוּף פֶּסוּק		— $\dot{\text{י}}$ מוֹנֵחַ or שׁוֹפֵר יֵשֶׁר	
— א אֶתְנַחְמָה , אֶתְנַחְמָה		— ע מִחֶפֶד , שׁוֹפֵר דְּפוּד	
2 { ג סְגוּלָה , שְׂרִי , סְגוּלָה		— י קִרְבָּא	
— ז זִקְנָה קָטוֹן		— ז דְּרָגָא .. שׁוֹפֵר גִּלְגִּל	
— ח זִקְנָה גָּדוֹל		— ט תְּלִישָׁא קְטַנָּה †	
— ט מִפְתָּח .. מִרְכָּא *		— י מִרְכָּא	
— י רְבִיעִי		— י מִרְכָּא בְּפוּלָה	
3 { י זִרְקָא		— י יֵרֵחַ בֶּן יוֹמוֹ	
— י פִּשְׁטָא .. פִּשְׁטָא			
— י תְּבִיר			
— י יִתִּיב			
— י שְׁלֵשֶׁלֶת			
4 { י פִּזּוֹר			
— י קִרְנֵי פָּרָה , פִּזּוֹר גָּדוֹל			
— י תְּלִישָׁא גָּדוֹלָה , תְּלִישָׁא			
— י גִּרְשִׁי , אִזְלָא			
— י גִּרְשִׁים .. שְׁנֵי גִרְשִׁין			
— י פֶּסֶק א *			
	* Placed between words as עֲשִׂי פֶּלָה (Gen. xvii. 21.) This accent is also called לְגִרְמִיָּה when it occurs before — י as— מַעֲשֵׂת י בְּדָבָר הַזֶּה (Gen. xvii. 25.)		
			The following occur only in the Psalms, Proverbs, and Job.
		— י מִחֶפֶד עוֹלָה וְיִזְרֵד	
		— י גִּרְשִׁי וְרְבִיעִי	
		— י מִפְתָּח מִפְסִיק , דְּחִי	
		— י זִרְקָא וּמִרְכָּא	
		— י זִרְקָא וּמִחֶפֶד	
			To the above may be added זִקְנָה (י), which is placed between two or more words; and (י) metheg (see p. 22).
			When this mark (י) is placed at the right of sh'va, as in תְּחִי , it is called גַּנְגְּיָא gang-ya.

* There are some instances in which this accent is used as a conjunctive.

† Called also מִרְכָּא, and used sometimes as a distinctive of the 4th class.

§ 2.—NATURE, USE, AND IMPORTANCE OF
THE ACCENTS.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name גְּנוּנוֹת *n'gī-nō'th*, from גָּנַן, *to play on a musical instrument, to sing or chant.*

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *hūman*, *humāne*, *coun'tenance*, *presūme*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed מְלֶרַע *below*, i. e. *last*; as, בְּרָאשִׁית בָּרָא אֱלֹהִים *B'rāshī'th bārā' ʔlōhī'm*; or on the one before the last, termed מְלַעֵל *above*, i. e. *penultimate*; as, שָׁמַיִם, שָׁמַיִם אֲרֶץ, תְּהוֹ בְּהוֹ, *thō'-hū, bō'-hū,*

* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Hapthoroth (*Sections from the Prophets*), etc. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

חֶשֶׁךְ hō'shech, רוּחַ rū'ach, מְרִחֶפֶת m'ra-hé-feth, מַיִם mā'-yim* (see Gen. i. 1—2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious ; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age* ; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like זֶה רָע, which would signify, '*this is bad*.' בָּשָׂר bā-sūr (*flesh*), would sound like בָּא שָׂר, which means, '*the prince came*.'

3. In English, the accent frequently distinguishes between nouns and verbs: as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה bīnā'h, accented on the ultimate, signifies *understanding*; but the same word accented on the penultimate, בִּינָה bī'nāh, signifies *understand thou*. קוּמִי kumī', signifies *my rising*; but קוּמִי kū'mi, signifies *rise thou*†. Thus also בָּאִי bō-ī', *my coming*, בָּאִי bō'ī, *come thou*†; בָּנּוּ bā'nū, *with us*, בָּנּוּ bānū', *they did build*; מְרָה mā'rāh, *she is bitter*, מְרָה mā'rā'h, *he resisted, rebelled*.

* As the translations of these words have already been given in pages 51, 57, etc. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following :—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, אֱלֹהִים, בְּרֵאשִׁית, תְּהוֹם, וַיִּבְרָא (Gen. i. 1—7). Of the same character are the following words: גָּדוֹל *great*, קָטָן *little*, נָהָר *a river*, זָהָב *gold*, מֶהֱרָ *soon*, בָּרוּךְ *blessed*, לָמַד *to learn*, לֹמֵד *one that learns*, יַעֲזֹב *he shall forsake*, תִּמְשָׁל *thou shalt rule*, כָּל *over all*. This, of course, comprehends all masculine and feminine plurals: as, מֵאוֹת *lights*, יָמִים *days*.

This rule is founded on a principle maintained by grammarians: viz. ‘*That unaccented long vowels cannot form a compound syllable.*’ Hence, when, from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by פֶּקֶד, or when the accent requires to be removed to the penultimate*, the long vowel is changed, generally into its corresponding short vowel: thus (ָ) into (ַ), (ֹ) into (ּ), יִ into short (ַ), etc.

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, אֵת, אֶת (Gen. i. 1.) have (ֶ) under אֶ, because they have the accent, but in verse 4, 7, etc. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

* As in יָשָׁב from יֹשֵׁב, יָקַב from יֹקֵב, אָלֶּה לִּי instead of אֶלֶּה לִּי. (See page 85.)

חֹל and not חָל. It is the same with the word חֹלֶל *chōl*, and חֹלֶל *chol*, *all* (see Gen. i. 30). Also with the word יָעֹבֵב *ya-á-zob*, (Gen. ii. 24.) and תִּמְשֹׁל *tim-shol* (Gen. iv. 7.) which otherwise would have been יָעֹבֵב, *תִּמְשֹׁל.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or, in other words, forming simple syllables (p. 20), have their accent on the *penultimate*: as יָרַע, תָּחַת, עָרַב, מִים, מִרְחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרֵךְ, נֶפֶשׁ, שָׂרִיז, אֶרֶץ, מְשַׁלֵּת, רִשָּׁא (Gen. i.) Of the same nature are the following עֵינַי *an eye*, רֶגֶל *the foot*, שְׁנַיִם *two*, שְׁנַיִם *teeth*, בֵּית *a house*, שַׁעַר *a gate*, יַיִן *wine*, לַיִל *night*, קַיִץ *summer*, שֶׁבַע *seven*.

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final*. Hence, when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words, to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וְשָׁם (Gen. ii. 13. 14.) עֵצִי (verse 15.) תָּחִי (iv. 12.) נִשְׁחִי (iv. 25.) etc.

There are, however, some which are always placed on the first letter of the word: as, אֶלֶּשׁ , יְחִיב־ , etc. and others which are always placed on the last letter: as, כְּנוּל־ , וְרָקָא־ , etc. In all such cases, the real place of the accents can only be known from analogy.

קְרָא and פִּשְׁטָא have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the ־ is repeated: as, הָהוּ (Gen. i. 2).

When words have two dissimilar accents, as וְלִמְעוֹדִים (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate**: as קָרָא לֵילָה (Gen. i. 5.) instead of קָרָא אֶת־ (Gen. xii. 13.) instead of אֶת־חֵתִי ; הִפְרִד־נָא (Gen. xiii. 9.) instead of הִפְרִד־ , (..) being changed into (..). In some cases the first word is deprived of its accent, and joined to the next by (־) כִּקְרַי : as, יַעֲקֹב־אֵישׁ (Gen. ii. 24.) instead of יַעֲקֹב־ , (י) being changed into *short* (δ); לֶךְ־לֶךְ (Gen. xii. 1. (instead of לֶךְ־ , (..) being changed into (־). See Observation on Rule 1. p. 82.

§ 3.—USE OF THE ACCENTS IN SHOWING THE RELATION OF WORDS CONSIDERED AS MEMBERS OF A SENTENCE.

1. The second use of the accents is to show the relation subsisting between words considered as

* This is denominated נָסוּן אַחֲרֵי *removed back*.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives* (see the Table). The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: **וַיֹּאמֶר אֱלֹהִים** and *God said*, **יְהִי אֹר** *there shall be light*, **וַיְהִי אֹר** and *it was light*, **וַיֵּרָא אֱלֹהִים** and *God saw* (Gen. i).

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

Those contained in No. 1 (p. 79), represent the greatest pauses, somewhat similar to our Period and Colon.

No. 2. . . . Colon & Semicolon.

No. 3. . . . Semicolon & Comma.

No. 4. . . . Comma & Semicomma.

3. The accents comprehended in No. 1 and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,

סֵלֶק accompanied by (:) marks the end of the verse*, whether the verse contains one or more propositions: as, וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי : *And-there-was-evening and-there-was-morning the-third day* (Gen. i. 13.) וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה *But-Noah found grace in-the-eyes of the Lord* (Gen. iv. 8.)

אֵתְנַח (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר *And-God-said, Let-there-be light; and-there-was light* (Gen. i. 3). See also the next verse.

Sometimes, however, (א) is placed only by way of emphasis (see Gen. i. 1), where אֱלֹהִים has the accent, although the verse contains only one proposition.

סָגוּל (א) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת-הָרָקִיעַ וַיְבָרֵל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי-כֵן :

And God made the expanse; and he divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so (Gen. i. 7).

* There are, however, instances in which סֵלֶק marks the end of a verse without the sense being completed (see Gen. xxiii. 17).

It is likewise often placed before a parenthesis (see Gen. i. 28. ii. 23), and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found*.

The principal distinctive accents, and especially סִלּוֹק (י) and אֲתַנַּח (א), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אֲנִי-אֲנִי *I*; אַתָּה-אַתָּה *thou*; יָדְךָ-יָדְךָ *thy hand*; אֶרֶץ-אֶרֶץ; שָׁמַיִם-שָׁמַיִם; מַיִם-מַיִם (Gen. i).

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. וַיֹּאמֶר יְהוָה (Gen. iv. 6) signifies, '*And the Lord said,*' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, וַיֹּאמֶר יְהוָה (Gen. xxiv. 12) signify, '*And he said, O Lord!*'

* Thus, Zākaph kātōn upon לְרַקִּיעַ represents a greater pause than the same accent upon הַפְּלִימִים (Gen. i. 7). See also verse 2, Gen. i., where this accent on the word וְנָהוּ is equivalent to our *colon*, but on אֱלֹהִים in the same verse, it is only equivalent to our *comma*.

because *וַיֹּאמֶר** has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. *לֹא אֲכַל* (Gen. xxiv. 33) with a conjunctive accent on *לֹא*, signifies, '*I will not eat*;' but the same words with a distinctive accent on *לֹא*: thus *לֹא אֲכַל*, would signify, '*No, I will eat*' (see Gen. xviii. 15, 21. xix. 2).

3. *וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנִי* (Gen. xxiv. 34) without the accents, might either signify '*And the servant of Abraham said, I am,*' etc. or '*And he said, the servant of Abraham I am,*' i. e. and he (Eleazer) said, I am Abraham's servant. The distinctive accents on *וַיֹּאמֶר* and on *אֲנִי* show that the last is the true meaning.

4. *הַמַּלְאָךְ הַנִּצָּל* might signify, '*the redeeming angel*;' but *הַמַּלְאָךְ † הַנִּצָּל אֵתִי* (Gen. xlviii. 16) signifies, '*The angel who redeemed me.*' In the former case, the conjunctive accent on *הַמַּלְאָךְ* would show it to be closely connected with *הַנִּצָּל*, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (*˘*) shows that *הַמַּלְאָךְ* is less connected with *הַנִּצָּל* than this word is with *אֵתִי*.

5. *וַיָּבִי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה בְּשִׁמְעֶם וַיִּתְעַצְבוּ הָאֲנָשִׁים* (Gen. xxxiv. 7). Whether the word *בְּשִׁמְעֶם* belongs to the preceding or to the following clause, cannot be determined by the text, but the (*˘*) on this word shows that the authors of the accents had

* The (*-*) under *מ* is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

considered it as separate from the following clauses*, and that the sense is as given in the Established Version : viz. '*And the sons of Jacob came out of the field when (or, as soon as) they heard it: and the men,*' etc.

6. וְהָיָה עֲלֵה-וֵיט טָרֶף בְּפִיהָ (Gen. viii. 2,) might either signify, '*and behold a torn olive leaf in her mouth;*' or, '*and behold an olive leaf torn (i. e. plucked off) with her mouth.*' The distinctive accent (◌) on וֵיט and the conjunctive accent (◌) on טָרֶף show that the second is the true meaning of the text : intimating that it was not a floating leaf torn by the waves, but one *which the dove had plucked off*, and from which circumstance Noah concluded that the waters were abated.


7. Without the accents it would be doubtful whether הַנָּדוּל (Gen. x. 21) relates to יָשָׁם or to יָפֶת; but the conjunctive accent under יָפֶת shows that it is closely connected with הַנָּדוּל, and that יָפֶת הַנָּדוּל אָחִי ought to be rendered '*the brother of Japheth the elder,*' as it is in the *Established Version*; and not '*the elder brother of Japheth,*'† as some translators have rendered it. For were this the meaning of the text, the accents ought to have been thus, יָפֶת הַנָּדוּל אָחִי which, however, is not the case.

* In the Jerusalem Talmud (*Tract Avodah Zarah*) this word (בשמעם) is indeed added to the list of words which, according to the Talmudists, לָהֶם הִכְרַע אִין have no preponderance, i. e. are undeterminable, as they may belong to either part of a sentence; it is, however, evident from our present system of accentuation, that its authors were of a different opinion.

† Thus *Vater* and other German translators, '*der ältere Bruder des Japhet.*' But as in all doubtful cases the authors of the accents ought to have some weight, I prefer, in this instance, the rendering as given in the *Established Version*.

*Simple Phrases, in which the PRONOUNS and the Verb
TO BE are exemplified.*

אֲנִי אָבִיךָ וְאַתָּה בְּנִי ^ב	I-[am] thy-father, and-thou-[art] my-son.
אֲנִי אִמְךָ וְאַתָּה בְּתִי ^ד	I-[am] thy-mother, and-thou-[art] my-daughter.
אֲנִי אָחִיךָ וְאַתָּה אֲחוֹתִי ^ו	I-[am] thy-brother, and-thou-[art] my-sister.
הוּא אָבִי וְהִיא אִמִּי	He-[is] my-father, and-she-[is] my-mother.
הִיא אִמּוֹ וְהוּא בְּנָהּ	She-[is] his-mother, and-he-[is] her-son.
אֲנִיכֶם בְּנֵיךָ וְאַתָּה אָבִיכֶם ^א	We-[are] thy-sons, and-thou-[art] our-father.
אֲנִי אֲחֵיךָ וְאַתָּה אֲחוֹתֶךָ	We-[are] thy-brothers, and-thou- [art] our-sister.
אַתֶּם בְּנֵי וְאַתֶּן בָּנוֹתִי ^א	Ye-[are] my-sons, and ye-[are] my- daughters.
הֵם בְּנָיו וְהֵן בָּנוֹתָיו ^א	They-[are] his-sons, and-they-[are] his-daughters.
הֵמָּה בְּנֵיכֶם וְהֵנָּה בָנוֹתֵיכֶם ^א	They-[are] your-sons, and-they- [are] your-daughters.
הִיא אִמְכֶם וְהוּא אָבִיכֶם ^א	She-[is] your-mother, and-he-[is] your father.

 The terminations marked ^א are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked ^ב are Feminine; and the rest are common to both Genders.

^א אָב a father.

^ב בֶּן a son.

^ו אִם a mother.

^ד בַּת a daughter.

^ה אָח a brother.

^ו אֲחוֹת a sister.

זֶה בִּנְנוּ וְזֹאת בְּתוּלָהּ •	This-[is] <i>our-son</i> , and-this-[is] <i>our-daughter</i> .
אֵלֶּה בְּנֵיהֶם וְאֵלֶּה אֲחֵיהֶן •	These-[are] <i>their-sons</i> , and-these-[are] <i>their-brothers</i> .
הוא איש והיא אשה :	He-[is a] <i>man</i> , and-she-[is a] <i>woman</i> .
אתה ואיש היא האשה :	Thou-[art] <i>the-man</i> . She-[is] <i>the woman</i> .
הנער הזה • הנערה הזאת :	This ² <i>boy</i> ¹ . This ² <i>girl</i> ¹ .
זה הנער • זאת הנערה :	This-[is] <i>the-boy</i> . This-[is] <i>the-girl</i> .
הנערים האלה • הנערות האלה :	These ² <i>boys</i> ¹ . These ² <i>girls</i> ¹ .
אלה הנערים • אלה הנערות :	These-[are] <i>the-boys</i> . These-[are] <i>the-girls</i> .
זאת האשה וזה בנה :	This-[is] <i>the-woman</i> , and-this-[is] <i>her-son</i> .
לא זה הדרך ולא זו העיר :	This ² -[is] not ¹ <i>the-way</i> , neither-[is] <i>this the-city</i> ^a .
מי זה • מה זה :	Who-[is] <i>this</i> ? What-[is] <i>this</i> ?
מה עשית לי לך :	What <i>have-I-done</i> to-thee?
מה זאת • מה אלה :	What-[is] <i>this</i> ? Who-[are] <i>these</i> ?
מי אתה • מה שמך • :	Who-[art] <i>thou</i> ? What-[is] <i>thy-name</i> ?
בת מי את :	Whose <i>daughter</i> -[art] <i>thou</i> ? ^b
בן מי זה הילד :	Whose <i>son</i> -[is] <i>this lad</i> ? ^c
האיש אשר ראה אתי :	<i>The-man</i> who saw me.

^a *m. l.* Not this the way, and not this the city.

^b *m. l.* Daughter who thou?

^c *m. l.* Son who this *the-lad*?

הַבַּיִת אֲשֶׁר בָּנָה :	<i>The-house which he-built.</i>
אֲנֹכִי גֶּעֶר קָטָן :	<i>I-[am a] little³ boy².</i>
אֲנֹכִי גֶּעֶרָה קָטָנָה :	<i>I-[am a] little³ girl².</i>
אַתָּה אִישׁ חָכָם :	<i>Thou-[art a] wise³ man¹.</i>
הוּא מֶלֶךְ גָּדוֹל :	<i>He-[is a] great³ king².</i>
הִיא אִשָּׁה חָכְמָה :	<i>She-[is a] wise³ woman².</i>
אֲנַחְנוּ רָעֵבִים וְצִמְאִים :	<i>We-[are] hungry and-thirsty.</i>
קַיִן הָיָה עֹבֵד אֲדָמָה :	<i>Cain was [a] tiller-of [the]-ground.</i>
חַוָּה הָיְתָה אִם כָּל-חַי :	<i>Eve was mother-of all-living.</i>
גֵּר הָיִיתִי בְּאֶרֶץ :	<i>I-have-been^b [a]-stranger¹ in-the-land².</i>
אֵיפֹה הָיִיתָ בְּנִי :	<i>Where hast-thou-been, my-son ?</i>
אֵיפֹה הָיִיתָ בָּתִּי :	<i>Where hast-thou-been, my-daughter ?</i>
הָיִינוּ בְּבֵית אָחִינוּ :	<i>We-have-been in-the-house-of our-brother.</i>
הָיִיתָ בְּמָקוֹם הַזֶּה :	<i>Ye-have-been in²-this³-place².</i>
לֹא הָיִיתָ שָׁמָּה :	<i>Ye-have^{2f} not¹ been³ there.</i>
בָּנָיו וּבָנוֹתָיו הָיוּ פֹה :	<i>His-sons and-his-daughters were-here.</i>
יֵשׁ לִי כֶסֶף :	<i>There-is to-me silver, i. e. I have silver.</i>
לְךָ זָהָב " :	<i>—to-thee gold, i. e. thou hast gold.</i>

^a Strictly speaking, **ישׁ** signifies 'there exists,' and **אין** 'there exists not.'

^b The dative Pronouns are frequently used to denote possession without the word **ישׁ**.

יש לך נחשת :	There-is to- <i>thee</i> copper, <i>i. e.</i> thou hast copper.
— לו ברזל :	—to- <i>him</i> iron, <i>i. e.</i> he has iron.
— לה ברזל :	—to- <i>her</i> tin, <i>i. e.</i> she has tin.
— לנו עפרת :	—to- <i>us</i> lead, <i>i. e.</i> we have lead.
— לכם בית :	—to- <i>you</i> [a]-house, <i>i. e.</i> you have a house.
— לכם בתים :	—to- <i>you</i> houses, <i>i. e.</i> you have houses.
— להם עבד :	—to- <i>them</i> [a]-slave, <i>i. e.</i> they have a slave.
— להם עבדים :	—to- <i>them</i> slaves, <i>i. e.</i> they have slaves,
היש לו אח :	Is-there to- <i>him</i> [a]-brother, <i>i. e.</i> has he a brother?
היש לו בן :	Is-there to- <i>him</i> [a]-son, <i>i. e.</i> has he a son?
יש לנו אב זקן :	There-is to- <i>us</i> an aged ⁴ father ¹ , <i>i. e.</i> we have an aged father.
יש לי אם זקנה :	There-is to- <i>me</i> an aged ⁴ mother ¹ , <i>i. e.</i> I have an aged mother.
אין לי בן :	There-is-not to- <i>me</i> [a]-son, <i>i. e.</i> I have not a son.
אין לה בת :	There-is-not to- <i>her</i> [a]-daughter, <i>i. e.</i> she has not a daughter.
לו היה בן יחיד :	To- <i>him</i> was [an]-only ⁴ son ³ , <i>i. e.</i> he had an only son.
לה הייתה בת יחידה :	To- <i>her</i> was [an]-only ⁴ daughter ³ , <i>i. e.</i> she had an only daughter.
בנים רבים היו לו :	Many sons were to- <i>him</i> , <i>i. e.</i> he had many sons.
לא היו לו אחים :	Not ¹ to- <i>him</i> ² were ² brothers, <i>i. e.</i> he had no brothers.

בָּרַם הָיָה לְשִׁלְמֹה :	[A]-vineyard [there]-was <i>to</i> -Solomon, <i>i.e.</i> Solomon had a vineyard.
שָׂדֵי וּבְרָמִים יִהְיוּ דָּךְ :	Fields and vineyards shall-be <i>to</i> -thee, <i>i.e.</i> thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	They-were ² not ¹ with-me.
אֲנִי אֶהְיֶה עִמָּךְ :	I-will-be with-thee ^m .
אַתָּה תִּהְיֶה עִמּוֹ :	Thou ^m shalt-be with-him.
אַתָּה תִּהְיֶה עִמָּה :	Thou ^f shalt-be with-her.
הוּא יִהְיֶה עִמָּךְ :	He-shall-be with thee ^f .
הִיא תִּהְיֶה עִמָּנוּ :	She shall-be with-us.
נַחֲנוּ נִהְיֶה עִמָּכֶם :	We shall-be with-you ^m .
אַתֶּם תִּהְיוּ עִמָּהֶם :	You ^m shall-be with-them ^m .
אַתָּן תִּהְיֶינָה עִמָּהֶן :	You ^f shall-be with-them ^f .
הֵם יִהְיוּ עִמָּכֶן :	They ^m shall-be with-you ^f .
הֵן תִּהְיֶינָה אִתָּנוּ :	They shall-be with-us.
בָּרוּךְ תִּהְיֶה :	Blessed ^m thou-shalt-be ^m .
בְּרוּכָה תִּהְיֶה :	She-will-be ² blessed ^{1f} .
הוּא יִהְיֶה חָכָם :	He will-be-[a]-wise-[man].
יִהְיוּ כַּמוֹן לְפָנַי רוּחַ :	They-shall-be as-chaff before [the]-wind.
נְשֵׁיכֶם תִּהְיֶינָה אֶלְמָנוֹת ^d :	Your-wives shall-be widows.

^a Will or shall be.

^c נָשִׁים *women*.

^b Wilt or shalt be, etc.

^d אֶלְמָנָה *a widow*.

בְּנִי הָיָה אָב לְאֶבְיוֹנִים :	<i>My-son be [a]-father to-the-needy.</i>
בְּתִי הָיְיָ אִם לְעֲנִיִּים :	<i>My-daughter be [a]-mother to-the-poor.</i>
לָמָּה תִּהְיֶה אֶחְרָנִים :	<i>Why will-you-be last.</i>
מִי יֵרַע הַחֶכֶם הָיָה :	<i>Who knows-[whether]³ he-will-be⁴ wise³.</i>
לֹא תִהְיֶה לוֹ בְּנִשָּׁה :	<i>Thou-shalt² not¹ be² unto-him as-a-creditor.</i>
רַבּוֹעַ יִהְיֶה הַמִּזְבֵּחַ ³ :	<i>The-altar³ shall-be² square¹.</i>
יְהִי יָמָיו כְּעֻמָּם :	<i>His-days² shall-be¹ few³.</i>
לֹא יִהְיֶה כְּאֲבוֹתָם :	<i>They-shall² not¹ be² as-their-fathers.</i>
יְהוָה הָיָה הוּא וְיִהְיֶה :	<i>The Lord was, is, and-shall-be.</i>

^a *p. m.* הָיָה *be ye.*^b *p. f.* הָיְיָ *be ye.*

THE END.

THE
ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF
THE HEBREW LANGUAGE.

BY HYMAN HURWITZ,
LATE PROFESSOR OF HEBREW IN UNIVERSITY COLLEGE, LONDON,
AUTHOR OF VINDICIÆ HEBRAICÆ, HEBREW TALES, ETC.

Fourth Edition.

LONDON:
PRINTED FOR TAYLOR, WALTON & MABERLY,
BOOKSELLERS AND PUBLISHERS TO UNIVERSITY COLLEGE,
UPPER GOWER STREET, & IVY LANE, PATERNOSTER ROW.

M.DCCC.L.

LONDON:
PRINTED BY JOHN WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY CIRCUS.

PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach, Jarchi, Aben Ezra, M. and D. Kimchi, Abraham de Balmes, Elias Levita, Ben Zeeb, &c., Buxtorf, Glassius, Schultens, Michaëlis, Vater, Gesenius, &c.*, has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to repress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. "Accustom yourself," observes the well-known author of the *Aids to Reflection*, "to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized."* "Horne Tooke entitled his celebrated work, *Επεα πτεροεντα* *Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in 'the visions of God,' as he sat amongst the captives by the river of Chebar. 'Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go; *for the spirit of the living creatures was in the wheels also.*' "†

In short throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

* Preface p. xi.

† Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records, you find none of those

———— swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with aught of profit or delight.—

In them is *plainest* taught and easiest learnt,
What makes a nation happy and keeps it so.
Paradise Regained.

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words; and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar, These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable, that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language than is to be found in any similar work of equal extent.

CONTENTS.

	PAGE.
Nature of Words and their Classification	1 to 5
Derivation	6 „ 13
Roots	14 „ 16
Conjugation	17 „ 18
Form of Words.....	18 „ 20
Manner of Forming Substantives from Verbs.....	20 „ 28
Inflection and Modification of Words	28 „ 33
Nouns and their Modifications.....	33 „ 35
Prefixes	35 „ 40
Affixes	41 „ 43
Gender	44 „ 47
Number	48 „ 52
Case	53
Absolute and Constructive State of Words	54 „ 58
Explanation of Tables, I. II. III. IV.	58 „ 60
Change of Vowels in the Process of Declension	60 „ 62
Immutable and Mutable Vowels	62 „ 63
Classification of Nouns.....	63 „ 84
Adjectives and their Variations	85 „ 87
Comparison of Adjectives.....	87 „ 89
Numerals	89 „ 94
Pronouns	95

	PAGE.
Personal Pronouns, Table IX.	96
Demonstrative Pronouns	97 to 98
Relative Pronouns	99
Interrogative Pronouns	100 „ 103
Primitive and Derivative Verbs.....	103 „ 104
Character and Signification of the Several Forms or } Branches of the Verb, as <i>Kal, Niphal, &c.</i> }	104 „ 109
Moods and Tenses	109 „ 110
Participles	114 „ 115
Paradigm of a perfect Verb, 1st Conjugation, Table X.	115
Remarks and Observations on the same.....	116 „ 122
Verbs whose roots contain one of the letters <i>ע פ ה ח נ</i>	122 „ 128
2nd Conjugation	128 „ 130
3rd ditto.....	130 „ 133
4th ditto.....	134 „ 137
5th ditto.....	137 „ 142
6th ditto.....	142 „ 144
7th ditto.....	144 „ 148
The Verb <i>הָיָה</i> to be, and <i>חָיָה</i> to live	148 „ 150
8th Conjugation	150 „ 155
Tables, XI. XII. XIII. XIV.	155
Doubly Imperfect Verbs.....	156 „ 161
Irregular Verbs	161 „ 162
Quadriliteral and Pluriliteral Verbs	162 „ 163
Objective Pronominal Affixes.....	165 „ 166
Tables XV. XVI.	166
Separable and Inseparable Particles	167 „ 173
Introductory Observations on the Syntax, Nature } of Prepositions and their Constituent Parts..... }	174 „ 179
On the Several Kinds of Propositions.....	180 „ 186
Subordinate Members of ditto	186 „ 187
Pleonasms	188
Ellipsis	188
Syntax of the Noun and the Article	189 „ 193

CONTENTS.

xi

	PAGE.
Cases	193 to 199
Number	199 „ 201
Repetition of Nouns	201 „ 202
Syntax of Adjectives	202 „ 203
—of Numerals	203 „ 208
—of Pronouns ..	208 „ 212
—of the Verb היה	212 „ 214
Tenses	215 „ 220
Application of the Tenses	220 „ 227
Moods	227 „ 231
Imperative Mood	231 „ 233
Subjunctive and Potential Moods	233 „ 234
Participles	234 „ 236
Concord of the Verb	236 „ 239
Government of the Verb	239 „ 241
Particles	241 „ 249
Arrangement of Words	249 „ 256

APPENDIX.

I. Folly of Idolatry	259 „ 260
II. Origin of Ditto	260 „ 261
III. Wisdom	262 „ 263
IV. Copy of a letter from the Roman Senate to the Jews	} 263 „ 264
V. Ditto from Jonathan the High Priest to the Spartans	
VI. Tales from the Talmud	267 „ 268
VII. Fables	268 „ 269
VIII. Anecdotes	269 „ 270
IX. Moral Maxims	271 „ 272
X. A Metrical Paraphrase of the 8th Psalm ...	272 „ 274
XI. Truth	274 „ 275
XII. Hope and Fear	275 „ 276
XIII. The Contented Shepherd	276 „ 277

	PAGE.
XIV. Rules of Life	278
XV. The Metamorphosed Physician	279
XVI. Philanthropy	280 to 281
XVII. De Consolatione Philosophiæ.....	282 „ 283
XVIII. God Save the King	284 „ 287
XIX. La Tourterelle, &c.....	287
XX. Morgen-Gedanken	288 „ 292
XXI. La Partenza	292 „ 298
XXII. Sonetto del Marini	298 „ 299
XXIII. Non Ebur, neque Aureum.....	300 „ 301
Register of Words	303 „ 313

ETYMOLOGY.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew לשון *tongue*, or שפה *lip*, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following:—

[a]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses; as אור *light*, רוח *wind*, אש *fire*, עץ *a tree*, &c., or by its own intellectual faculties, as אל *God*, רוח *a spirit*, מחשבה *thought, reflections*.

[*b*].—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, *רָדַף* to pursue, *נִרְדַּף* he or it was pursued, *חָשַׁב* to reflect, think, &c. *הָיָה* to be, to exist, *אָדָם* to be red, *חָכָם* he was wise, *גָּדֹל* to be great.

[*c*].—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends Adjectives, Adverbs and Definitives.*

[*d*].—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends Prepositions and Conjunctions.

[*e*].—Such as indicate particular affections or emotions; as, joy, sorrow, exultation, surprise, &c. †

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.* The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love, lover, lovely, loving, loved, beloved, loveliness, &c.*; *just, justly, justify, justifier, justifiable, justification, &c.*; but, in Hebrew, this has an especial claim on the student's attention: thus—

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech: 1—שם *the name*, in which they included nouns and adjectives: 2—פעל *the verb*: 3—קלף *the particle*, in which they included the other classes.

רֹאשׁ *rōsh*, the head the chief and principal part of the body.

רִאשִׁית *râ-shith*, chiefness, principalness, beginning.

רִאשׁוֹן *ri-shôn*, first, in order or dignity.

מָלַךְ *mā-loch*, to reign.

מֶלֶךְ *mō-lāch*, one that reigns.

מָלַךְ *mā-lach*, he reigned.

מֶלֶךְ *me-lech*, a king.

מַלְכָּה *mal-cāh*, a queen.

מַלְכוּת *mal-chūth*, a kingdom.

עָלָה *ā-lōh*, to ascend.

עֹלֶה *ōleh*, one that ascends.

עֹלָה *ō-lāh*, a burnt offering.†

עָלָה *ā-lāh*, he ascended.

עֵלֶה *ā-leh*, a leaf.

עַל *āl*, upon, above.‡

עֲלִיּוֹן *ēl-yōn*, most high.

מַעֲלָה *ma-aleh*, an ascent, step.*

מַעֲלָה *ma-ālāh*, upwards.

נָעֲלָה *na-ālāh*, exalted, raised.

עֵלִי *ēli*, a pestle.

תְּעֹלָה *th'-ā-lāh*, a conduit or aqueduct.

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

* Lit. The place where, or the instruments by which, one ascends; also one that causes to ascend.

† i. e. What ascends upon the altar.

‡ The words עֵל *ōl*, a yoke; עֹלָל *ō-lāl*, a child; נַעַל *na-āl*, a shoe, sandal; מַנְעֵל *man-ul*, a lock, bar; מַעֲלֵל *m'el*, an upper garment, &c., owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

§ i. e. Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is indeed, in some respect true ; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates ; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words primarily correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness — that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:— It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*) ; and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסודי התורה.

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part ; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects : thus—

רָקִיעַ *rāki-ā*, the *firmament*, lit. the *expanse*, or that which is *expanded*.

חֶמֶד *ham-māh*, the *sun**, lit. the *hot one*, as being the source of heat.

חֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, the *moon*†, lit. the *white one*, from its pale light ; and from this circumstance several other substances appear to have derived their names : as—

* Another name of the sun is שֶׁמֶשׁ *shemesh*, which is probably a compound ; viz. שָׁם *shām* *âsh*, the *distant fire* ; and יָמִים *shā-ma-yim* , שָׁם *sham* *mayim*, the *distant water*. (See Jarchi's Comment. on Gen. i, 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*. from its *dilating* and increasing light : hence יָרֵחַ *a month* ;—from which it appears that the Hebrew months were originally *lunar*.

לְבָנָה lib'neh (λευκη), *the white*, amongst trees (populus alba, *the white poplar*).

לְבָנָה l'bō-nāh (λιβανος), *the white*, amongst odorous gums ; frankincense.

לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain* ; from its whiteness, being constantly covered with snow.

לְבָנָה l'bā-nāh, *a brick*, from the white clay of which it is formed.

חֶלְבָנָה hel-b'nāh, * *galbanum*, *a fragrant gum* ; from its cream-like colour.

חַי hay†, *f.* חַיָּה ha-yāh, *an animal, a living being* ; lit. *a breather*, or *a being that breathes* ; breathing being the characteristic of animated beings.

עוֹף ōf †, *a bird, a fowl* ; lit. *the flyer*, or that which flies.

שְׂעִיר sā-ir, *the goat* ; lit. *the hairy, the shaggy* : and from the same circumstance—

שְׂעוּרָה s'ō-rāh (*hordeum*), *barley*, from the roughness of its awn.

שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest* ; & שָׂעַר sā-ār, *horror*.

* Most lexicographers place this word under the root חָלַב ; it is, however, probable that חָלַב itself received its denomination from its colour. Hence also the Rabbinical חֶלְבֹן hēlbōn (*albumen*), *the white of an egg*.

† These are real Onomatopoeia,—חַי hay, imitative of the sound heard in forcibly emitting the breath ; עוֹף ōf, that heard in the starting of a bird. Of the same character are the words עֵשׂ ēsh, *fire* ; אֵשׁ ōr, *light, fire* ; רוּחַ ru-ah, *wind* ; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb: as a *noun*, when it was used as the *subject* of discourse; and as a verb, when it was used as the *predicate*. Thus, the word אור in the following sentence is used as a substantive: as, יהי אור *There shall be light* or *light shall be* (Gen. i. 3); but in the following phrases it is used as a verb: thus, הבוקר אור *The morning (was) light* (Gen. xlv. 3.) ואור לכם *And it will be light unto you* (1 Sam. xxii. 10); ואורי עיני *My eyes have become light* (1 Sam. xiv. 29); i. e. capable of perceiving by means of light. Thus also the before-mentioned word חי *hay, a living being, or a being that breathes*, is used in the following phrases as a verb*: as, וישלח חי *And Salah lived* (Gen. xi. 14); עוד יוסף בןי חי *My son Joseph liveth still* (Gen. xlv. 21); — and קבד *cā-bād, the liver* (lit. *the heavy, the weighty*, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy*† (Gen. xlvii. 4); and *it was heavy* (Gen. xlvii. 13).

* It is likewise frequently used as an adjective: as, שור חי *a living ox*; כלב חי *a living dog*; בשר חי *raw flesh*; (i. e. in the same state as when living).

† Hence also קבד *kōbed, weight, heaviness*; קבדות *k'bā-dūth, difficulty*; קבוד *kā-bōd, honour, glory*, literally, *weigh, (gravitas)*; and קבד *kab-bād, to honour*; מכבד *m'chab-bād, one that honours*; נכבד *nich-bād, honourable, one that has become honourable*; מכבד *m'chu-bād, one that is honoured*; מכביד *mach-bid, one that causes heaviness, an oppressor*; מוכבד *mith-cab-bād, one that*

It is moreover frequently used as an adjective : as, מִשָּׂא נָבִיר *a heavy burden*.

8 In all these examples, it is evident that there is no distinction whatever between the noun and the verb ; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words : thus—

דָּבַר *dā-bōr, to speak.*

דּוֹבֵר *dōbār, one that speaks, a speaker.*

דָּבָר *dā-bar, he spake,*

דְּבָר *dā-bār, a word, or thing.*

אָמַר *ā-mōr, to say.*

אָמַר *ā-mār, he said.*

אָמַר *ō-mer, a saying.*

קָרַב *kā-rōb, to be nigh, to approach.*

קָרַב *kā-rab, he or it came near.*

קָרַב { *kā-rōb, one that is*
or { *nigh, related, a re-*
קָרִיב { *lative, kinsman.*

קִרְבָּן *ke-reb, the inner part of the body, the intestines, bowels.*

קִרְבָּן *kor-bān, an offering.*

קָרַב *k'rāb, conflict, battle.*

קִרְבָּה *kīr-bāh, relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns : as, for instance, תָּעַפַּר *to throw dust* ; עָשָׂן *to smoke*, from עָשָׁן *smoke* ; מָלַח *to salt*, from מֶלַח *salt* ; there are likewise many nouns which

honours himself, pretends to be honourable ; with their numerous modifications.

* From תָּעַפַּר *dust*.

† This word is probably derived from אֵשׁ *fire* ; smoke being the sign of fire. מֶלַח *salt*, is probably compounded of מַה *what*, לָח

cannot be referred to verbs, as ראש *the head*; רגל *the foot, leg*; דגל *a standard, flag, banner, &c.*; but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

moist, i. e. *that which contracts moisture*, and רגל and רגל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word لميد, whose root למר does not occur in Arabic, though it is very frequently used in Hebrew.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, נשמר *he kept*. But as the

action. It is called by some Hebrew grammarians **מְקוֹר** *mā-kōr*, *the fountain*; by others, **שֹׁרֶשׁ** *shō-res*, *the root, radix*. It consists generally of the three

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the **פֶּתַח דְּבָרִי** (a grammatical work, generally attributed to D. Kimchi) **יֵשׁ דְּבוּר אֶחָד שֶׁהוּא שֹׁרֶשׁ לְכָל אֱלֹהֵי הַחֻלְקִים וְנִקְרָא מְקוֹר לְפִי שֶׁהוּא הַתְּחִלַּת הַדְּבוּר וְשֹׁרֶשׁ הַהֲגִיוֹן וּמִמֶּנּוּ יּוֹצְאוֹת כָּל הַפְּעוּלוֹת הַנּוֹכְרוֹת, וְהִיא הַמַּחֲשָׁבָה לַעֲשׂוֹת כְּשִׁיאָמַר הָאָדָם הַנָּנִי חוֹשֵׁב לְבָנוֹת בֵּית זֶה, טָרַם הַמַּעֲשֶׂה בָּאָה הַמַּחֲשָׁבָה לַעֲשׂוֹת, וְעַל זֶה נִקְרָא מְקוֹר :**

“There is one word which is the root to all these parts (*i. e.* the past, present, and future tenses, &c.) ; it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, ‘Behold, I intend to build this house,’ — the thought *to build* must precede the deed ; and on this account it is called **מְקוֹר** *the fountain*.”

Thus, likewise, *Abraham de Balmis*, in **מִקְנֵה אֲבֵרָם** (*Peculium Abræ.*) **הַמְקוֹר שֶׁרֶשׁ כָּל פְּעוּלָה וְכוּ' וְעַל כֵּן כֹּאשֶׁר יִשְׁאַלְךָ מִי שִׁירְצָה אִיזָה שֶׁרֶשׁ לְמַדְתִּי לֹא תֹאמַר לָמַד כִּי אִם לָמַד עֵין הַפֶּעַל בְּחוּלָם :**

“The infinitive mood is the root of every action, &c. And therefore, should any one ask yon what is the root of **לְמַדְתִּי** *lā-mad-tī* (*I did learn*), do not answer **לָמַד** *lā-mad* (*he did learn*), but **לָמַד** *lā-mōd* (*to learn*).”

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action : as, **אַהֲבָה** *to love*, **אַהֲבָה** *love* ; **שִׂנְאָה** *to hate*, **שִׂנְאָה** *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ם or ן): as, בּוֹא bō, *to come to enter*; בִּין bīn, *to understand, perceive*; גּוּר* gūr, *to sojourn*: or dissyllables, as הֶלֶךְ hā-lōch, *to walk*; שָׁמַר shā-mōr, *to keep, to guard*; שָׁלַע† *to swallow*.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*.† To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

* Many of the ancient grammarians very justly considered these and similar roots as שְׁנִיִּים *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גּוּר *to sojourn*, גָּר *he sojourned*, גֵּר *a sojourner*, &c. See Aben Ezra in צְהוּת and מְאֻנִּים; and Abraham de Balmis in *Peculium Abrae*,—*De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as מִצְוָה *an order, edict*; or compounded, as בְּלִעַל *wicked worthless*, from בְּלִי *without*, and יָעַל *merit, utility*; עֲבָטִים *thick mud*, from עֵב *thick*, and טֵיט *mud or clay*.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in "*Vindiciæ Hebraicæ*," pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ה ו י כ ל מ נ ש ת while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letter, thus, בּ בֶּ, &c.

letters of the root. Thus, א is the first, ע is the second, and ל the third letter of the root פִּעַל ^{פִּעַל} pā'ol, *to act*; ש the first, ב the second, and ר the third letter of the root שָׁבַר shā-bor, *to break*.

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—י, ג, א, for their *first* radical, nor ו or י for the *second*, nor א or ה for the *third* radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect*, because in the various changes which the primitive undergoes, the three consonants remain unaltered: as, זָכַר *to remember*; זָכַרְתִּי *I remembered*; זִכְרוֹן *a remembrance*.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated חֲסֵרִים *defectives*; because the נ is dropped in many of the derivatives; as, נָתַן *to give*; אֶתֵּן (instead of אֲנִיתֵן) *I will give*; מִתְּנָה (instead of מִנְתְּנָה) *a gift*.

These form the second conjugation.

15. Such as have א or י for the first radical : as, אָכַל *to eat*, יָדַע *to know** ; א for the third, as מָצָא *to find* ; ה for the third, as פָּדָה *to redeem* ; ו or י for the second letter, as קוּם *to rise*, בֵּין *to understand*, are called נְחִיּוּם *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as מָדַד *to measure*, are called כְּפֻלִּים *double* ; the middle letter being frequently dropped in the derivatives : as, אָמַד (instead of אָמַדָּד) *I will measure*, לָמַד (instead of לָמַדָּד) *in order to measure* ; מָדָה (instead of מָדַדָּה) *a measure*.

These form the eighth Conjugation.

FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive ; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification ; as may be seen from the following examples :—

* The י is often dropped, as יָדַע (instead of יָדִיעַ) *I will know*.

Thus, from the infinitive שָׁבַר *shā-bōr*, to break, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

שֹׁבֵר <i>shō-bār</i> , one that breaks.	{	Used as nouns and verbs, and forming, with the personal pronouns, the present tense : as
שֹׁבָר <i>shābār</i> , broken.		
		אֲנִי שֹׁבֵר <i>I break</i>

2nd. The third person preterite, as—

שָׁבַר <i>shā-bar</i> , he broke.	{	From this, the rest of the tense is formed, by <i>post-fixing</i> fragments of the pronouns: as, אֵשֶׁבֶרְתִּי <i>I broke</i> , שָׁבַרְתָּ <i>thou brokest</i> .

3rd. The imperative, as—

שִׁבֹּר <i>sh'bōr</i> , break thou, m.	{	From which is formed the future tense, by <i>prefixing</i> fragments of the pronouns: as, אֶשְׁבֹּר <i>I will break</i> , תִּשְׁבֹּר <i>thou shalt break</i> .

4th. Nouns used in this sense only: as, שֶׁבֶר *she-ber*, a break, breach, injury; שִׁבְרוֹן *shīb-bā-rōn*, a break, calamity, destruction; מִשְׁבֵּר *mish-bār*, a breaker, wave, billow.

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view:—

- 1st. As expressive of simple action :—
 אָכַל to eat, אָכַל he did eat.
- 2nd. As expressive of simple passion :—
 הָאָכַל to be eaten, נֶאֱכַל he was eaten.
- 3rd. As expressive of intense action :—
 אָכַל to devour, consume, אָכַל he consumed, devoured.
- 4th. As expressive of intense passion :—
 אָכַל to be devoured, consumed, אָכַל he was consumed, &c.
- 5th. As causing another to act :—
 הִאָכַל to cause to eat, i. e. to feed, הִאָכַל he fed, &c.
- 6th. As being made to perform an action :—
 הִאָכַל to be caused to eat, to be fed הִאָכַל he was fed.
- 7th. Reflex action, or such as is performed by the agent on himself :—
 הִתְאָכַל to consume, devour one's self, הִתְאָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are : 1st, Pa-āl; 2nd, Niphāl; 3rd, Piël; 4th, Pū-āl; 5th, Hiph-īl; 6th, Hoph-āl; 7th, Hith-pa-āl.

MANNER OF FORMING SUBSTANTIVES FROM VERBS.

19. Substantives are formed from verbs in various ways :—

1st. By changing the vowel-points of the root : as, מֶלֶךְ a king, from מָלַךְ to reign ; אֹכֵל food, victuals, from אָכַל to eat.

2nd. By dropping one of the radicals: as, גֶּן *a garden*, from גָּנַן *to shelter*; גֵּר *a stranger*, from גָּוַר *to sojourn*.

3rd. By adding one or more of the following letters י, ת, נ, מ, א, ה*, to the root: as, מֵאֵל *food, provision* (lit. what is eatable or eaten); מֵאֲכָלָת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֶה *cattle*† (lit. what is purchased, or the medium of purchasing); קֶצֶר *harvest, or a reaper*, from קָצַר *to reap, cut down*.

4th. By the three preceding methods combined: as, מִתְּנָה *a gift*, from נתן *to give*; מִטָּה *a bed*, מִטָּה *a staff, tribe*, from נָטָה *to stretch out, incline*; הַכִּלְיֹת *the end, completion*, from כָּלָה *to finish, complete*.

* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the Iliad, B. VI.—

“For Diomed’s brass arms, of mean device,
For which *nine oxen* paid (a vulgar price),
He gave his own of gold divinely wrought,
A hundred beeves the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19: קִשְׁיָטָה being rendered by most of the ancient translators, *lamb*. Thus Sept. ἀμνον Onkelos חִדְרָן, Vul. *agnis*.

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word פָּעַל*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word פָּעַל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3rd person. sing. *m.* preterite,

* The middle letter of פָּעַל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb פָּקַד or קָטַל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphal*, *Piel*, *Pual*, &c. And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

- 1st, פָּעַל Pā-āl, *he acted*,
 2nd, נִפְעַל Niph-āl, *he was acted upon*,
 3rd, פִּעֵל Piêl*, *he acted with intensity, &c.*
 4th, פֻּעַל Pu-āl, *he was acted upon with intensity*,
 5th, הִפְעִיל Hiph-îl, *he caused another to act*,
 6th, הִפְעִיל Hoph-āl, *he was caused by another to act*,
 7th, הִתְפַּעֵל Hith-pā-āl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

* When the second radical is a non-guttural, it receives *Dagesh* (see Part I. 32: as, קִדְּשׁ *he sanctified*; שִׁבַּר *he was shattered*; הִתְקַדְּשׁ *he sanctified himself*).

Thus they denominated all verbs denoting simple actions, *Pa-al* or קָל *kal* (i. e. *light, simple*), because, the root is here found in its simplest form ; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נִפְעַל *Niphal*; those that denote intense action, they termed פִּעַל *Pi-el*; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פָּעַל consists of פּ *Pe*, עַ *Ain*, and לָ *Lamed*, they denominated the first letter of every root, פּ *Pe*; the second עַ *Ain*; and the third לָ *Lamed*.

Thus they called the שׁ of שָׁבַר, *Pe*; the אַ of אֵין, *Ain*; and the לָ, *Lamed*.

Thus they likewise denominated all verbs having נ for the first radical, as—

נָגַשׁ to approach; נָפַל to fall; (2nd conjugation*)..... פִּנָּה

Those that have א for the first radical, as—

אָכַל to eat; אָמַר to say; (3rd conjugation) פָּאָה

Those that have י for the first radical, as—

יָשַׁב to sit; יָדַע to know; (4th conjugation) פִּי

* The first conjugation, as we have already observed (p. 17), they called שְׁלֵמִים; and the 8th, קְפוּלִים.

Those having ך for the second radical, as—
 גּוּר to sojourn; שׁוּב to return; (5th conjugation)..... עוּ

Those having ך for the third radical, as—
 מָצָא to find; קָרָא to call; (6th conjugation)..... לָא

Those having ה for the third radical, as—
 קָנָה to obtain; רָאָה to see; (7th conjugation)..... לָה

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פָּעַל is the 3rd person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פְּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר, are the 3rd person *m. pret.*; that פּוֹקֵד, לוֹמֵד, שׁוֹבֵר, are participles active; and פְּקוּדָה, לְמוּדָה, שְׁבוּרָה, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m. preterite* of intransitive verbs assumes, is mostly פָּעַל, we may, without hesitation, say that יָבֵשׁ, וָקָן, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the form of nouns and adjectives may be ascertained by comparing them with a similar form deduced from פָּעַל; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form* must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (ר) for their first and second vowel-points: as, דָּבָר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of מִשְׁקָל (the form) פֻּעַל.

Those that have (ר) for the first, and (ו) for the second: as, חֵצֵר *a court*, זָקֵן *an old man*, are of the form פֻּעַל.

Those that have (ר) for the first, and (י) for the second vowel-points: as, פֶּקִיד *an overseer*, קָצִיר *harvest*, are of the form פֻּעִיל.

Those that have (ר) for the first, and (ו) or (י) for the second vowel-points: as, אֲדוֹן *a lord*, גָּדוֹל *great*, בְּרוּךְ *blessed*, עָצוּם *mighty*, are of the forms פֻּעִל and פֻּעִיל.

All words of the above forms have their accent on the last syllable.

Those that have ־ for the first, and (ו) or (-) for the second vowel-point: as, אָזֶן *an ear*, שֹׁחַד *a bribe*, are of the form פֻּעַל.

Those that have (ו) or (-) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נָעַר * *a boy*, רֵגַע *an instant*; or (ו) for the first, and (ו) for the

* The vowel-point (-) in this and similar words, is substituted for (ו), on account of the guttural letter.

second vowel-points: as, סֵפֶר *a book*, &c. are of the form פִּעֵל and פִּעֵל*.

Words of the last-mentioned forms have their accent on the penultimate.

מִשְׁפָּט *judgment*, from שָׁפַט *to judge*, is of the form מִפְעֵל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form מִפְעֵלָה; מ and ה being the formative letters.

מִצֵּעַ *a plant* (from נָמַע *to know*), מִדָּע *knowledge* (from יָדַע *to know*), are of the form מִפְעֵל; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מַתָּנָה *a gift* (from נָתַן *to give*), is of the form מִפְעֵלָה; נ the first radical being dropped, and מ and ה being the formative letters.

נָגֵר *a stranger* (from נָגַד *to sojourn*), is of the form פִּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פִּעַ, the third radical being dropped.

צֶלֶל *a shadow*, from צָלַל, is of the form פִּל; the first of the double-letters being dropped.

מִגִּלָּה *a roll, volume*, from גָּלַל, is said to be of the form מִפְעֵלָה; מ and ה being the formative letters, and the second radical omitted.

* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the *common measure*, these two forms will be מִקְדָּה & מִקְדָּר.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, *יֵאָהֲבֵנִי* *he will love me*, *וַיֵּאָהֲבֵךְ* *and he will love thee*; *הוֹצֵאתִיךָ* *I have caused thee to go forth*, &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

<i>Sing.</i>		<i>Plur.</i>
אֲנִי* or אֲנֹכִי . . I		אֲנִי or אֲנֹכֵינוּ §
אַתָּה † <i>m.</i> } thou		אַתֶּם <i>m.</i> } you
אַתָּה <i>f.</i> }		אַתֶּן <i>f.</i> }
הוא ‡ he		הֵמָּה or הֵם . . . they, <i>m.</i>
היא she		הֵנָּה or הֵן . . . they, <i>f.</i>

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather אָנָה to *exclaim*, or to *commence a discourse* (א and ע being mutable letters). See Cant. ii. 10 ; Job iii. 2. It means, literally, *the exclaimer* or *speaker*.

† אַתָּה is evidently derived from אָנִי. The dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as, אַתָּה, אַתָּה, אַתָּה. The ת is, perhaps, a contraction of אַת (sign of the objective). The same observation is applicable to the words אַתָּה, אַתָּה, אַתָּה, instead of אַתָּה אַתָּה, אַתָּה אַתָּה.

‡ הוא is probably derived from the verb הָיָה to *be*, הָיָה one that *is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנֹכִי, although written with ה.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יָד *a hand* יָדִי* *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדוֹ *his hand*, יָדְךָ † *your hand*, יָדֵינוּ *our hands*, וְיָדֵינוּ ‡ *and our hands*, &c.

Thus also דְּבָר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵנוּ *our word*, וְדְּבָרֵנוּ &c. See Declension of Nouns, Tab. II.

29. *Obs. 1.*—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place: and hence, in order to accelerate the pronunciation, a change in the vowel-points becomes necessary. Thus, in דְּבָר the accent is upon the syllable בָּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (◌) is therefore changed into (◌:); and in דְּבָרֵינוּ

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא (still more evident in the word פִּיּוֹ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֶה *field*, הוּא *he*); נִי, from אֲנִי *we*.

† דְּ and כָּם. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אָנְכִי had originally a form for the second person sing. and plur.: as, אַכָּה or אַנְכָּה *thou* אַכָּם or אַנְכָּם *you*, from which these fragments were taken.

‡ This letter (ו), used for the conjunction *and*, is evidently a fragment of the noun וְ *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הָה, a still greater contraction of the vowel-points takes place*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the ו in שׁוֹמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also, are the short vowels followed by dagesh, indicative of their being derived from the derivative verb פָּעַל (פָּקַד): as, מִלָּח, *a mariner*, מִלָּד, *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהִלָּה *praise*, תְּפִלָּה *prayer*, &c. &c.

31. The definite article is expressed by the prefix הַ, as הַיָּד *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לַיָּד *to a hand* (ל being taken from לְ *to*); מִיָּד *from a hand* (מ being taken from מִן *from*); בַּיָּד *with or in a hand*, מִיָּדֵינוּ *from our hands*, &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατημον, for Πατηρ ἐμου; *ecce* and *eccum* for *ecce ea* and *ecce eum*.

† This fragment (ה) is probably derived from הִנֵּה *there is*, or הִנֵּה *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb ; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד:—

Infinitive פָּקַד *to visit*.

Imperative פָּקַד *visit thou, m.*

3rd person *m.* past . . פָּקַד *he visited*.

Now, subjoining to the last פָּ (from אַתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i.e. *thou hast visited* ; נוּ (from אֲנִי *we*), we have פָּקַדְנוּ *visited we*, i.e. *we have visited* ; הֵם (from אֲתָם *ye*), and we have פָּקַדְתֶּם *visited ye*, i.e. *ye have visited* ; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֶ (from אֲנִי *I*) to פָּקַד, we have אֶפָּקַד *I-will-visit* ; תָּ (from אַתָּה *thou*), we have תִּפָּקַד *thou-shalt-visit*, &c. &c. ; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated : as, אֶפָּקַדְהוּ *I-will-visit-him*, פָּקַדְתִּיהוּ *I-have-visited-him*, פָּקַדְתִּיךָ *I-have-visited-thee*, וְיִפָּקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives : as, אִישׁ *a man*, בֶּן *son*.

II.—Proper names : as, יִשְׂרָאֵל *Israel*, אֲרָם *Aram*, יְרוּשָׁלַם *Jerusalem*,

35. Proper names are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אָדָם וּבְהֵמָה תִּשָּׁעֶה יְהוָה *Lord! thou helpest man and beast* (Psalm xxxvi. 6),—or any one of the kind: as, מִכָּה אָדָם יוֹמָת “*He that killeth a man (i. e. any man) shall be put to death*” (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this*, *that*, &c.; the pronominal adjectives, *my*, *thy*, &c. The restriction is, however,

more frequently effected by the annexation of another noun, which serves to define that which precedes it : as, בן son, בן־מלך son of a king, בן־המלך son of the king, or the son of the king ; בן־ישראל Israel's son, or the son of Israel.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways :—

I.—By altering one or more of the vowel-points : as, בן son, בן son of, בן־אַבְרָהָם Abraham's son, דָּבָר word, דָּבָר word of, דְּבַר־הַמֶּלֶךְ the word of the king.

II —By adding one or more letters either at the beginning or at the end of the words : as, הִדְבָּר the word, וְהִדְבָּר and the word, דִּבְרִי my word, דִּבְרֵיכֶם your words.

38. Letters added at the beginning of words are denominated *Prefixes* ; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points ; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound ; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

PREFIXES.

40. The following are the prefixes of Nouns :—

ה—with dagesh in the following letter : as הַנָּהָר, הַ or הָ without dagesh : as, הָאוֹר, express the definite article *the* ; for which reason, this letter (ה) is called the *definite* ה.

Obs. ה is used before nouns beginning with any letter capable of receiving Dagesh : as, נָהָר *a river*, הַנָּהָר* *the river*.

ה is used before nouns beginning with either of the letters ר, ע, ה, א† : as, אוֹר *light*, הָאוֹר *the light* ; הַר *a mountain*, הַהָר *the mountain* ; עֶבֶר *a servant*, הָעֶבֶר *the servant* ; ראשׁ *head*, הָרֹאשׁ *the head*.

ה is used mostly before nouns (not being monosyllables) beginning with ע, ח, or ה, having long unaccented (◌◌◌)

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) this word must, therefore, be pronounced *han-nā-hā'r*. The dagesh is, however, sometimes omitted: as, הַיָּאֹר *the river*, הַיָּלְדִים *the children*.

† As the Gutturals ר, ע, ח, ה, א, cannot easily be pronounced double, the Dagesh would be useless in them ; it is, therefore, compensated by changing (◌◌) into (◌◌◌) or (◌◌◌◌). Before ח, however, the original vowel (◌◌) is mostly retained: as, הַחֹשֶׁךְ *the darkness*. Sometimes also, before ה: as, הַהִבְהָל *the vanity*. We also find הַחַי *the living*, and הַחַי and הַחַי. These deviations are, however, too unimportant to be longer dwelt upon.

for their first vowel: as, אֶנָּן *a cloud*, הָעֶנָּן *the cloud*; הַחֶלֶב *the milk*; הַהָרִים *the mountains*.*

ה or ה—without dagesh† in the following letter, indicates interrogation: thus, שֹׁמֵר *a keeper*, הַשֹּׁמֵר *the keeper*, הַשֹּׁמֵר הַשֹּׁמֵר *the keeper?* — אָחִי אֲנִי הַשֹּׁמֵר *the keeper of my brother (am) I?* i. e. *Am I the keeper of my brother?* (Gen. iv. 9.)

Obs.—This is called the interrogative ה. It is used before any word in a state of interrogation: as, לֹא *not*, הֲלֹא *is it not?* יֵשׁ *there is*, הֲיֵשׁ *is there?* Before the gutturals it takes, mostly, (-); as, אַתָּה *thou*, בְּנִי הֲאַתָּה *art thou my son?* הַיָּעַת *is it time?* Likewise before words beginning with any letter having Sh'va; thus, בְּרָכָה *a blessing*, הַבְּרָכָה *the blessing*, הַבְּרָכָה *a blessing?* ‡

* Before participles, ה is often used as a relative pronoun: thus, הַמְלִמֵּד *the teacher, or who teaches*; הַהוֹלֵךְ *who or which goes?*

† In a few instances we find Dagesh after the interrogative ה: as, הַשֵּׁמֶנֶה *whether fat?* (Num. xiii.) הַבִּמְחֵנִים *whether in camps?* (ibid.) We likewise find הַחֵזֶק *whether strong?* (ibid.); but in these cases, the context easily shows that they are interrogatives. In הַדְּרָכִי *whether my ways?* הֲיֵטֵב *will it be well?* (cited by some grammarians), it is equally evident that the ה is interrogative; as the definite ה is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together—thus, הַבְּרָכָה, which is contrary to the genius of the language.

ו and (from ו a hook plug), is used to express junction, and connection in general: as, וְקָרַךְ וְקָצִיר וְחֹם וְקִיץ וְחֹרֶף וְיוֹם וְלַיְלָה *Seed-time and harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night* (Gen. viii. 22). And with the definite article, וְהַ and *the*: as, לֵךְ יְהוָה וְהַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד *Thine, O Lord, [is] the-greatness, and-the strength, and-the-glory, and-the-victory, and-the-majesty* (1 Chron. xxix. 2).

ב in, with (probably, from בוא to enter, to come in), is used to express the relations denoted by the ablative case, or by the prepositions, *in, with on, among, at, &c.*: as, בְּאֶרֶץ in-a-land, בְּאֶבֶן with-a-stone, בְּהָר on-a-mountain, בְּיִשְׂרָאֵל amongst-Israel, בְּדָבָר in, on, or with a word or thing.

כ as (probably from כה thus, in this manner; or from (כֹּה) כֹּכָה, so, thus,) is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost, &c.*: as, כְּאֶרֶץ as-a-land, כְּעֶבֶד as-a-servant, כְּאַיִף about-an-ephah, כְּדָבָר as-a-word.

ל to, for (from אל to,) is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for, in order, &c.*: as, לְאֶרֶץ to-a-land, לְדָבָר to or for-a-thing.

Obs. 1.—To express the relations denoted by the letters ל, כ, ב, definitely, either ה is annexed, as בְּהֶדְבָּר in-the-word,

בְּהִיבָר as *the-word*; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּהִיבָר in-the-word, בְּהִיבָר as-the-word, לְהִיבָר to-the word*.

2.—When ה occurs before these prefixes, it indicates interrogation: thus, לְהִיבָר to-the-son הֲלִיבָר if-to-the-son ?

* the prefixes ל, ב, ו, are frequently added to other words: as, זָרוּל וְקָטָן *great and-small*, אֲנִי וְהוּא *I and-he*, אָכַל וְשָׁתָה *he-eat and-drunk*, לֶאֱכַל וְלִשְׁתּוֹת *to-eat and-to-drink*, &c. Their proper points are (:)—thus, ל, ב, ו. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. ל is changed into ו (pronounced אִו) before words beginning with either of the labials פ, מ, ו, ב; or before words beginning with any letter having Sh'va: as, וּבִגְדִי and-a-garment, וְדִבְשִׁי and-honey.
- II. It is changed into ו before words having a distinctive accent on the first letter: as, לֶחֶם וַיֵּין *bread and-wine*.
- III. Before words beginning with Sh'va, the letters ל, ב, ו, receive (־ו): as, בְּהִיבָר in-the-word-of בְּהִיבָר as-the-word-of, לְהִיבָר to-the-word-of. Before the gutturals, definitely, or in pause, they follow the same rule as the definite ה. (Art. 40).
- IV. Before words beginning with ו, the letters ל, ב, ו, receive (־ו, ו becoming quiescent: as, הֵי הֵי he-shall-be, וְהֵי and-he-shall-be, יְמֵי days-of, בְּיָמֵי in-the-days-of, בְּיָמֵי as-the-days-of.
- V. Before the semi-vowels (־ו) (־וּ) (־י), they receive the corresponding short vowel: as, אֱמֶת וְאֱמֶת *truth and-truth*, בְּאֱמֶת in-truth, &c.: חֲצִי half, וְחֲצִי, בְּחֲצִי, בְּחֲצִי, לְחֲצִי, וְלְחֲצִי.
- VI. Before אֱלֹהִים *God*, they take (־ו); א becoming quiescent: thus, לְאֱלֹהִים, וְאֱלֹהִים, &c.

מ or מ*, from מן *from* is used to express the relation of *origin, cause*: as, מִמְּנוֹי from-a-nation, מִמְּדָבָר from-a-thing, מִמְּדַבֵּר from-speaking, מִמֵּאִישׁ from or out-of-a-man, &c. ; and with the definite article, מִהַּ from-the: as, מִהַּמִּדְבָּר from-the desert.

Obs.—After adjectives, it denotes the comparative degree: as, חֲזָק מִצֹּר *stronger-than a-rock*.—(See Adjectives, Art. 87.)

41. To the preceding may be added the particle אֶת or אֶת־, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, 'In the beginning God created אֶת הַשָּׁמַיִם the heaven, אֶת הָאָרֶץ and the earth ;' אֲבִיךָ וְאִמְךָ אֶת־אֲבִיךָ אֶת־אִמְךָ 'Honor thy-father and-thy-mother ;' וְיִשְׂרָאֵל אָהַב אֶת־ יוֹסֵף 'And-Israel-loved Joseph.'

VII. Before אֲרִנִי and its variations, also before יְהוָה they take (-): as, אֲרִנִי, אֲרִנִי, אֲרִנִי, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* מ before the gutturals.

† From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced אֲרִנִי. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been בִּיהוָה, בִּיהוָה, בִּיהוָה as the words in No. IV.

Exercise.

Translate and analyse the following words :—

יָגֵד, וָדֵד, בָּדֵד, בְּדֵד, לְדֵד, מִדֵּד, חֲדָד, חֲדָדָה, חֲדָדָה, וְחֲדָדָה, בְּחֲדָדָה, בְּדֵדָה, וּבְדֵדָה, הַבְּדֵדָה, כְּתִידָה, כְּדֵדָה, מִחֲדָדָה, וּמִחֲדָדָה, אֶת־חֲדָדָה :

אֶרֶץ, הָאֶרֶץ, וְהָאֶרֶץ, בָּאֶרֶץ, בְּאֶרֶץ, וּבְאֶרֶץ, כְּאֶרֶץ, בְּאֶרֶץ, לְאֶרֶץ, וְלְאֶרֶץ, לֵאמֹר, וְלֵאמֹר, מֵאֶרֶץ, וּמֵאֶרֶץ, מִהָאֶרֶץ, אֶת־הָאֶרֶץ :

חָכָם, וְחָכָם, הַחָכָם, בְּהַחָכָם, לְחָכָם, לְחָכָם, מַחְכֵּם : חֲכָמָה, הַחֲכָמָה, וְחֲכָמָה, וְהַחֲכָמָה, בְּחֲכָמָה, בְּחֲכָמָה, לְחֲכָמָה, וְלְחֲכָמָה, מִחֲכָמָה :

Render the following into Hebrew:—

A day||, and a day, as a day, in a day, to a day, and to a day ; the day, and the day, as the day, in the day, to the day, from the day, and from the day ; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the woman, and a woman, from a woman, from the woman, and from the woman.

The slave**, a slave, and the slave, and a slave, a slave ? as a slave, as the slave, to a slave, to the slave, from a slave, from the slave, and to the slave.

* A way, or road.

|| יום

† Land, earth.

¶ אִשָּׁה

‡ A wise man.

** עֶבֶד

§ Wisdom.

AFFIXES.

42. The following are the principal Affixes:—

הַ... with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ *a man* אִשָּׁה *a woman*, נָבִיא *a prophet*, נְבִיאָה *a prophetess*; פּוֹקֵד *a visitor*, פּוֹקֶדֶת *a female visitor*.

Obs. הֶ... with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חָרֵן *Haran*, חָרָנָה *towards Haran*; נֶגֶב *the south*, נֶגְבָּה *towards the south*. Nouns terminating in ה, change that letter into ת: as, מָרָה *Marah*, מָרְתָה *to Marah*.

הֶ... without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיִל *night*. In such cases ה is said to be *Paragogic*.

תֶּ... with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט *one that judges, a judge*; f. שׁוֹפֶטֶת: also שׁוֹפְטָה.

ים... is used to indicate the plural of masculine nouns: as, נְבִיאִים *prophets*, פּוֹקְדִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים... is used to express two of a kind: as, יוֹמַיִם *two days*, שְׁנַתַּיִם *two years*.

ות... is used to express the plural feminine: as, נַעֲרָה *a girl, a young woman*, נַעֲרוֹת *girls*; דֶּלֶת *p. דְּלָתוֹת doors*.

The following affixes are used to denote the possessive Pronouns:—

	שִׁיר a song, <i>m.</i>	שִׁירָה a song, <i>f.</i>
אֲנִי my	שִׁירִי my song	שִׁירָתִי my song
אַתָּה thy, <i>m.</i>	שִׁירְךָ thy — <i>m.</i>	שִׁירְתְּךָ thy — <i>m.</i>
אַתְּ thy, <i>f.</i>	שִׁירְךָ thy — <i>f.</i>	שִׁירְתְּךָ thy — <i>f.</i>
הוא his	שִׁירָו his —	שִׁירָתוֹ his — <i>m.</i>
היא her	שִׁירָהּ her —	שִׁירָתָהּ her —
אֲנֵנוּ our	שִׁירֵינוּ our —	שִׁירָתֵנוּ our —
אַתְּכֶם your	*שִׁירְכֶם your — <i>m.</i>	שִׁירְתְּכֶם your — <i>m.</i>
אַתְּכֶן your, <i>f.</i>	*שִׁירְכֶן your — <i>f.</i>	שִׁירְתְּכֶן your — <i>f.</i>
הֵם their, <i>m.</i>	שִׁירָם their — <i>m.</i>	שִׁירָתָם their — <i>m.</i>
הֵנָּה their	שִׁירָן their — <i>f.</i>	שִׁירָתָן their —

When the things possessed are plural.

	שִׁירִים songs, <i>m.</i>	שִׁירֹת songs, <i>f.</i>
אֲנִי my	שִׁירֵי my songs	שִׁירֹתַי my songs
אַתָּה thy, <i>m.</i>	שִׁירֵיךָ thy — <i>m.</i>	שִׁירֹתֶיךָ thy — <i>m.</i>
אַתְּ thy, <i>f.</i>	שִׁירֵיךָ thy — <i>f.</i>	שִׁירֹתֶיךָ thy — <i>f.</i>
הוא his	שִׁירֵיו his —	שִׁירֹתָיו his —
היא her	שִׁירֵיהָ her —	שִׁירֹתֶיהָ her —
אֲנֵנוּ our	שִׁירֵינוּ our —	שִׁירֹתֵינוּ our —
אַתְּכֶם your	*שִׁירֵיכֶם your — <i>m.</i>	שִׁירֹתֵיכֶם your — <i>m.</i>
אַתְּכֶן your, <i>f.</i>	*שִׁירֵיכֶן your — <i>f.</i>	שִׁירֹתֵיכֶן your — <i>f.</i>
הֵם their, <i>m.</i>	*שִׁירֵיהֶם their — <i>m.</i>	שִׁירֹתֵיהֶם their — <i>m.</i>
הֵנָּה their, <i>f.</i>	*שִׁירֵיהֶן their — <i>f.</i>	שִׁירֹתֵיהֶן their — <i>f.</i>

* כֶּם, כֶּן, הֶם, הֵן, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

41. To the preceding affixes may be added, the termination יִי, יִית, and יִיה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עֵבְרִית *a Hebrew, f.* עֵבְרִיָּה, or עֵבְרִיָּה, from עֵבֶר *Heber*; עַמּוֹנִי *an Ammonite, f.* עַמּוֹנִית, from עַמּוֹן *Ammon*.

Exercises.

Add the possessive pronouns to the following nouns:—

גִּבּוֹר *a law*, סֶכֶּה *a hut*, like שִׁירָה; סוּס *a horse*, נָשִׁיר *a strong man*, like שִׁיר.

Render the following into English:—

גַּמְלִים *, וְהַגַּמְלִים, וּבְגַמְלִים, לְגַמְלִים
 לְגַמְלִיךָ, גַּמְלִיָּה, גַּמְלָה, וְגַמְלִיהֶם, וְלְגַמְלֵיהֶם :
 מֶלֶךְ †, וּמֶלֶךְ, לְמֶלֶךְ, הַמֶּלֶךְ, וְהַמֶּלֶךְ, הַמֶּלֶךְ,
 מִמֶּלֶךְ, מִהַמֶּלֶךְ, בְּמֶלֶךְ, לְמֶלֶךְ, וְלַמֶּלֶךְ, לְהַמֶּלֶךְ, הַכְּמֶלֶךְ,
 בְּהַמֶּלֶךְ, מִלְכִּי, בְּמִלְכִּי, מִלְכָּךְ, מִלְכּוֹ, בְּמִלְכּוֹ,
 מִלְכָּה, וְלַמִּלְכָּה, מִלְכָּם, בְּמִלְכָּם, וּמִלְכֵּם, הַמִּלְכֵּם,
 בְּמִלְכֵּם, לְמִלְכֵּם, וְהַמִּלְכֵּם, מִלְכֵּינוּ, לְמִלְכֵּינוּ, מִלְכֵּיכֶם,
 מִלְכֵּיהֶם, מִלְכֵּיהֶם, וּמִלְכֵּיהֶם, מִלְכָּה ‡, וְהַמִּלְכָּה, מִלְכוֹת,
 לְמִלְכוֹת :
 מַלְכוּת §, מַלְכוּתְךָ, בְּמַלְכוּתוֹ, וּמַלְכוּתָהּ, לְמַלְכוּתָהּ,

* Camels. † A king. ‡ A queen. § A kingdom, royal, reign.

מְלֻכּוֹתָם , בְּמֻלְכּוֹתָם : מְמֻלְכָּה * , וּמְמֻלְכָּה , וְהַמְמֻלְכָּה ,
 בְּמֻמְמֻלְכָּה , בְּמֻמְמֻלְכָּה , וּמֻמְמֻמְמֻלְכָּה , מְמֻמְמֻמְמֻלְכָּה ,
 מְמֻמְמֻמְמֻמְמֻלְכָּה : וְהַמְמֻמְמֻמְמֻלְכּוֹת , מְמֻמְמֻמְמֻמְמֻלְכּוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions: as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains: as, עַם *a people*, כְּנָעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כַּרְמֶל *Carmel*, סִינַי *Sinai* †.

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity—as, for instance, the Wind, the Sun, &c.—as masculine; and, on the contrary, those that appeared of a passive nature—as, for instance, the Earth, the Moon, &c.—as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3rd. Names of seasons and months : as, אָבִיב *the Spring*, חֹרֶף *Winter*, נִסָּן *Nisan*.

4th. Names of metals : as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֹפֶרֶת *lead*, which is supposed to be feminine.

analogous to sex. These explanations are, however, not at all satisfactory ; for, independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on either supposition, the different names belonging to the same object must have retained the same gender : but this is contrary to fact. Thus, for instance, of the two names לְבָנָה, יָרֵחַ, given to the *Moon* ; the first is masculine, and the second, *feminine* ; and of the three denominations of the *Sun*, שֶׁשֶׁשׁ, חֶרֶס, חֲמָה, the first is *feminine*, the second, *masculine*, and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language ; and they did it in a very simple way: viz., by adding ה—a mere breathing, and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יֶלֶד *a child, boy*, יְלִידָה *a girl* ; נָעַר *a lad, youth*, נַעֲרָה *a lass, maiden* ; שְׁעִיר *a he-goat*, שְׁעִירָה *a she-goat* ; כֶּבֶשׂ *a lamb*, כֶּבֶשָׁה *a ewe-lamb* ; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are—

1st. Names of females and their functions: as, שָׂרָה *Sarah*, זִלְלָה *Zillah*, אִם *a mother*.

2nd. Names of countries and cities: as, אֲשׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body*: as, אוֹז *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:—
הָ, as בְּרָכָה *a blessing*; or יָה, as עֵבְרִיָּה *a Hebrew woman*.

תַּ, as אֹמֶת *a nurse*, קֶטֶר *incense*, תְּפִאָּרַת *glory*, אֱמֶת *truth*.

תַּ, as קִרְחָת *a burning, a fever*, נְחִית *quietness, pleasure*,
רֵאשִׁית *beginning*, תְּבִנִית *form, pattern*, עֵבְרִית *a Hebrew woman*.

וֹת, as מַלְכוּת *a kingdom*; or וֹת, as אָחוּת *as sister*.

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, וְנִקְבְּהוּ וְנִקְבְּהוּ "Whatever has no life, male it or female it." This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עֵין *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רוּחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene*: as, גִּמְלָה *a camel*, דֵּבִי *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song. My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.

FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding הָ or תָּ to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen*; גִּדּוֹל *great*, *m.* גִּדּוּלָה *f.*; אוֹמֵן *an educator, foster-father*, אֹמֶנֶת *a foster-mother, a nurse*; בּוֹקֵר *a visitor*, בּוֹקֶדֶת or בּוֹקֶדֶת *f.**

* Some receive Dagesh in the last radical: as, אָדוֹם *m. red*. *f.* אֲדוּמָה; קָטוֹן *m. small*, *little*, *f.* קִטְנָה.

Obs. 1.—Masculine nouns terminating in הָ, form their feminine by changing (ו) into (י); as רֹעֶה *a shepherd*, רֹעִיָּה *a shepherdess*.*

2.—Those that terminate in ח or ע, receive תֵּ- instead of חֵ-; as, שׁוֹמֵעַ *a hearer*, f. שׁוֹמְעָה or שׁוֹמְעָת; בֹּרֵחַ *one that runs from danger*, f. בֹּרַחַת †.

3.—Many nouns express their gender by different words: as, אָב *father*, אִם *mother*; הָמָר *a he-ass*, אִתּוֹן *a she-ass*; חָתָן *a bridegroom*, בִּלָּה *a bride*; עֶבֶד *m. a servant*, f. שִׁפְחָה *a bond-maid* ‡.

4.—The feminine of אָח *a brother*, is אָחוֹת *sister*; of בֶּן *a son* בַּת *daughter*; הָם *a father-in-law*, הֵמָּה *a mother-in-law*.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding יִם־ to the singular: as, מֶלֶךְ *a king*, מְלָכִים *kings*.—(Vide Affixes, p. 41.)

* In some of the derivative verbs, the ה is changed into ית־ (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נִשָּׂא *m. a carrier*, f. נִשְׂאָה or נִשְׂאָת.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The י is often omitted; especially when the singular terminates in י: as, גּוֹי *a nation*, גּוֹיִם (instead of גּוֹיִיִם) *nations*; לֵוִי (instead of לֵוִיִּי) *a Levite*, לֵוִיִּים (instead of לֵוִיִּיִם) *Levites*; י is likewise frequently omitted: as, אוֹת *a sign*, p. אֶתֶּח instead of אוֹתוֹת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding וֹת to the singular: as, בְּאֵר *a well*, בְּאֵרוֹת.—(Vide p. 41.)

Obs. 1.—Those that terminate in הָ or ת, change these terminations into וֹת: as, נַעֲרָה *a girl*, נַעֲרוֹת *girls*; בְּתוּלָה *a virgin*, בְּתוּלוֹת *virgins*; אִגְרָת *a letter*, אִגְרוֹת *letters*; טַבַּעַת *a ring*, טַבַּעוֹת *rings*; כִּתְנֹת *a coat, tunick*, כִּתְנֹת *tunicks*. Some, however, retain the ת: as, דֶּלֶת *a door*, דֶּלֶתוֹת *doors*; קֶשֶׁת *a bow*, קֶשֶׁתוֹת *bows*; חֲנִית *lance*, חֲנִיתוֹת *lances*.

2.—Those which terminate in יָהּ or יֹתֹת—change these terminations into וֹת: as, נְכַרְיָה *a strange woman*, נְכַרְיוֹת *strange women*; עֵבְרִית *a Hebrew woman*. p. עֵבְרִיּוֹת.

3.—Those that terminate in י (י) into (יִ), and add וֹת: as, מַלְכוּת *a kingdom*, מַלְכוּתִים *kingdoms*.

4.—Many masculine nouns take וֹת for their plural: as, אָב *a father*, אָבוֹת *fathers*; כִּסֵּא *a seat, throne*, p. כִּסְאוֹת; and many nouns feminine take יִם for their plural: as, אֶבֶן *a stone*, p. אֲבָנִים; שְׂעִירָה *barley*, p. שְׂעִירִים.

5.—Some nouns take indiscriminately either the masculine or feminine plural*: thus, דּוֹר *a generation*, p. דּוֹרִים or דּוֹרוֹת; שָׁנָה *a year*, p. שָׁנִים or שָׁנוֹת; חֲלוֹן *a window*, p. חֲלוֹנִים or חֲלוֹנוֹת.

6.—The names of liquids, seasons, metals†, and some collectives, are always used in the singular number: as, זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine*, שֶׁמֶן *oil*; אֲבִיב *spring*, חֶרֶף *winter*, חֹל *sand*, אֶבֶק *dust*

* See Note, p. 44.

† Also חֲלוֹנִי, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אֶהְבָּה *love**, שִׂנְאָה *hatred*, &c.

Obs. 7.—Some are used in the plural only: as חַיִּים *life*, רַחֲמִים *mercy*, פָּנִים *the visage, face*, פָּלִיּוֹת *reins*, אָרוֹת *stables*.

8.—The following are rather irregular in the formation of their plural: as, בַּת (instead בָּנָה or בָּנָת) *a daughter*, p. בָּנוֹת; אָחוֹת *a sister*, p. אֲחִיּוֹת; שׁוֹר *an ox*, p. שְׁוָרִים; שֹׁק *an open place, a market*, p. שְׁוָקִים; אִישׁ *a man*, p. אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, p. אִשּׁוֹת, but more frequently נְשִׁים.

DUAL.

41. The dual expresses two of a kind; and is formed by adding יִם to the singular, whether it be masculine or feminine: as, יוֹם *day* יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפִים *two thousands*; נֶעַל *a shoe*, נֶעְלוֹת or נַעְלִים *shoes*, נַעְלִים *a pair of shoes*; דֶּלֶת *a door or gate*, דִּלְתוֹת *gates*, דִּלְתִּים *double doors*.

Obs. 1. — Nouns terminating in הָ, change this letter into ת: as, שָׁנָה *a year*, שְׁנָתַיִם *two years*; מֵאָה *a hundred*, מֵאָתַיִם *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus, חֲכָמוֹת *wisdoms*, i. e. *the sciences*; תְּבִינּוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עֵין *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלַיִם *feet*; שֵׁפָה *lip*, שְׁפָתַיִם *lips*; אָזֶן *ear*, אָזְנַיִם *ears*.

Obs. 3.—מֵאֲזֵנַיִם *a pair of scales, a balance*; מְלָקְחַיִם *pincers, tongs*; רֶחֶם *a hand mill* (consisting of two stones,) admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding יָם־ to the plural: thus, חוֹמָה *a wall*, חוֹמוֹת *f. walls*, חֲמוֹתַיִם *double walls*; רִבּוּאֵי *a myriad*, רִבּוּאוֹת *myriads*, רִבּוּאֵי *two myriads*.

Exercise.

Give the signification of the following, and form their feminine gender:—

בּוֹרַחַ, שׁוֹמֵעַ, נְבִיאַ, גְּדוֹלַ, אָדוֹם, רָעָה, שׁוֹפֵטַ, מֶלֶךְ,
אִישׁ, חֶתֶן, עֶבֶד, אֶח, בֶּן, נְכָרִי, עֶבְרִי, יֶלֶד, בֶּבֶשׂ

Give the signification and form the plural of the following:—

פּוֹקֵד, נְבִיאַ, גְּמֹל, שִׁיר, סוֹם, גְּבוּרַ, שִׁירָה, דּוֹד,
בָּאֵר, גַּעֲרָה, מַבְעֵת, חֲגִית, קִשְׁתַּ, כֶּסֶף, חֶלֶן, בַּת, שׁוֹר,
שׁוֹק אַחוֹת

* Some of these are found in the plural number; but then they have mostly different significations: thus עֵינֹת *springs, fountains*; יְרוֹת *tenons, portions*; רְגָלִים *times*; as שְׁלֹשׁ רְגָלִים *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יום, אֵלֶּה, גָּעַל, דָּלַת, רָגַל, יָד, אֶזְרָא, מֵאָה, שָׁנָה, שָׁפָה,
חֹמֶה, רְבֹא

Render the following into English:—

תִּנְהוּ בְנֵי לִבִּי לִי וְעֵינַי דְּרַכִּי תַצְדִּנֵהוּ : אֶל-
תִּלְךָ בְּדֶרֶךְ הַטְּאִים , מִנֵּעַ רִגְלֶךָ מִנְתִּיבָתָם , כִּי
רִגְלֵיהֶם לָרַע יִרְצוּ : בְּבֶד אֶת-יְיָ מְהֻנֶּה , וּמֵרֵאשִׁית
כָּל-תְּבוּאָתָהּ בְּבֶד אֶת-אֲבִיהָ : וְאֶת-אִמָּהּ : לֵךְ אֶל-
נִמְלָה עֶזְלָה , רָאה דְּרַכִּיהָ וְחַכֶּם : אִשְׁרֵי-אֵין-לָהּ
מִצִּין שִׁמֶר וּמִשָּׁל , תִּכְוִין בְּקִיץ לַחֲמָה אֲגִדָּה
בְּקִצִּיר מֵאֲכָלָהּ : אִמֶר-עֶזְלָה + אִרִי בַחוּץ , שָׁחַל
בְּדֶרֶךְ , בְּרַחוּבוֹת אֲרִצָּה :

¹ Give. ² בֶּן Son, p. ³ לֵב Heart. ⁴ עֵין Eye. ⁵ דֶּרֶךְ Way.
⁶ They shall observe. ⁷ Go not. * Insert of. ⁸ Sinner. ⁹ Withhold.
¹⁰ רִגְלֵי Foot. ¹¹ A path. ¹² For. ¹³ Evil. ¹⁴ They run. ¹⁵ Honor,
¹⁶ הוֹן Wealth. ¹⁷ First, chief. ¹⁸ תְּבוּאָה Produce. ¹⁹ אָב Father.
²⁰ אִם Mother. ²¹ Go. ²² Ant. ²³ Sluggard. ²⁴ See. ²⁵ And be wise.
²⁶ Which not to her, i. e. who has neither. ²⁷ Chief. ²⁸ Overseer.
²⁹ Ruler. ³⁰ She provideth. ³¹ Summer. ³² לֶחֶם Bread, provi-
sion. ³³ She gathereth. ³⁴ Harvest. ³⁵ Food. ³⁶ The sluggard says.
† There is. ³⁷ A lion. ³⁸ Without, street. ³⁹ An old lion. ⁴⁰ A
wide place, a market. ⁴¹ I shall be slain.

הַבְּנוֹת * בְּנוֹתֵי , וְהַבְּנִים * בְּנֵי , וְהַצֵּאן * , צֵאנִי , וְלִבְנוֹתֵי
מֵה-אֶשְׁשָׁה , אוֹ לְבָנֶיהֶן : אֶת-בְּנוֹתָם נִקַּח . לָנוּ וְאֶת-

בְּנֵינֵנוּ נָתַן ⁵ לָהֶם : בְּנֵינֵכֶם תִּתֵּנוּ ⁶ לָנוּ וְאֵת בְּנוֹתֵינוּ תִקְחוּ ⁷
 לָכֶם : בְּנֵעֲרֵינוּ ⁸ וּבְזִקְנֵינוּ ⁹ בְּבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצִאֲנֵנוּ
 וּבְבָקְרֵינוּ ¹⁰ גִּלְדָּה ¹¹ : לֹא-תַעֲשֶׂה-כָל-מְלָאכָה ¹² אֵתָּה וּבְנֶךָ
 וּבִתֶּךָ עֲבָדְךָ ¹³ וְאִמָּתְךָ ¹⁴ וּבְהֶמְתָּךְ ¹⁵ וּגְרֶךָ ¹⁶ אִשְׁרֵי ¹⁷
 בְּשַׁעְרֶיךָ ¹⁸ : לָךְ ¹⁹ מִן-אֶרֶץ ²⁰ וּמִמּוֹלְדֶתְךָ ²¹ וּמִבֵּית אָבִיךָ אֶל-
 הָאָרֶץ אִשְׂרָאֵל ²² : אֶל אֶרֶץ וְאֶל מוֹלְדֹתַי תֵּלֵךְ-
 וְלִקְחָתָי ²³ אִשָּׁה לְבָנִי מִמִּשְׁפַּחְתִּי ²⁴ וּמִבֵּית ²⁵ אָבִי :

¹ בַּת a daughter, *p.* בְּנוֹת. * Are. ² Cattle, sheep. ³ What shall I do? ⁴ We will take. ⁵ We will give. ⁶ Ye shall give. ⁷ Ye shall take. ⁸ נָעַר A boy, youth, *p.* יְנָעִים. ⁹ זָקֵן An old man, *p.* יְזָנִים. ¹⁰ בָּקָר Horned cattle. ¹¹ We must go. ¹² Ye shall not do any work. ¹³ עֶבֶד A servant, slave. ¹⁴ אִמָּה A female slave. ¹⁵ בְּהֵמָה or בְּהֵמָה cattle. ¹⁶ A stranger. ¹⁷ Who is. ¹⁸ שַׁעַר A gate, *p.* שַׁעֲרִים. ¹⁹ Go. ²⁰ אֶרֶץ Land, country. ²¹ Birth-place. ²² Which I will show thee. ²³ Thou shalt go and take. ²⁴ מִשְׁפָּחָה A family. ²⁵ בֵּית A house, בֵּית house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes מ, ל, ב, and by the particle אֵת (Art. 40, 41), or by the prepositions אֶל *to*, מן *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶר *a servant, slave, p.* עֲבָדִים; דָּבָר *a word, p.* דְּבָרִים; כֵּל or כֶּלֶס *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

עֶבֶר אַבְרָהָם . . *servant of Abraham, or Abraham's servant,*

עֲבָדֵי אַבְרָהָם . . *servants of Abraham,*

דְּבַר הַמֶּלֶךְ . . *the word of the king.*

דְּבַר שֶׁקֶר . . *a word of falsehood, i. e. a false word*,*

דְּבָרֵי אֱמֶת . . *words of truth, or true words,*

כֶּלֶס בַּרְזֶל . . *a vessel of iron, or an iron vessel,*

כֶּלֶס כֶּסֶף . . *vessels of silver, or silver vessels.*

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶר in the following sentence:—
 עֶבֶר לֹא יוֹסֵר עֶבֶר ‘A servant will not be corrected by words’ (Prov. xxix.) Here עֶבֶר is used indefinitely, and means any servant ; but as the sense is complete, the word עֶבֶר is said to be in an *independent* or in an *absolute state** ; but in the phrase וַיֹּאמֶר עֶבֶר אַבְרָהָם ‘And [the] servant-of Abraham (or Abraham’s servant) said,’ עֶבֶר is used in a restrictive sense ; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence**. Thus, also, in the phrase לְרוֹחַ רַגְלֵי עֲבָדֵי אֲדֹנָי ‘To wash [the] feet-of [the] servants-of my lord,’ רַגְלֵי feet of, and עֲבָדֵי servants of, are in a state of *dependence* or *construction* : the absolute state of the first, being עֲבָדִים servants, and of the second, רַגְלֵי feet.

54. The noun which is put in a state of construction, must precede that which defines or qualifies it : thus, מוֹסֵר אָב a father’s instruction (not אָב מוֹסֵר) ; הַמֶּלֶךְ בֵּית the king’s house (not בֵּית הַמֶּלֶךְ).

55. The definite ה, when required, is placed before the definite word, but not before the word in

* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated* ; whereas, the constructive or dependent is called קְמוּד or נִקְטָד *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall sometimes denominate the first, the *Nominative* ; and the second, the *Genitive*.

construction ; because this is already defined by the word which follows it : thus, as in the preceding example, **בֵּית הַמֶּלֶךְ** (but not **הַבֵּית הַמֶּלֶךְ**, nor **הַבֵּית מֶלֶךְ**).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word ; and for this reason, the first is often joined to the second, by **מִקְנָה**, and then loses its principal accent : as, **גֶּן** a garden, **גֶּן-עֵדֶן** [the] garden of Eden, **מֶלֶךְ-סֹדֶם** king of Sodom.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points : as,—

בֵּית a house,	בֵּית house of,	בֵּית תְּפִלָּה house of prayer,
יָד a hand,	יָד hand of,	יָד הַמֶּלֶךְ the hand of the king.

58. Nouns terminating in **הַ**, change this termination into **ת** : as, **שִׁירָה** a song, **שִׁירַת דָּוִד** the song of my beloved, **תּוֹרָה** a law, **תּוֹרַת מֹשֶׁה** the law of Moses.

Those that terminate in **הַ**, retain the **ה**, but change (·) into (··) : as, **מַחֲנֶה** a camp, **מַחֲנֵה יִשְׂרָאֵל** Israel's camp, **מִקְנֶה** cattle*, **מִקְנֵה אָבִיכֶם** the cattle of your father.

59. The following have their *absolute* and *constructive state* singular alike :—

* But the genitive of **מִקְנֶה** a purchase, is **מִקְנֵה**.

When the **ה** is merely added for the sake of euphony, it is rejected in the genitive : as, **לַיְלָה** night, **לַיְלָה** night of.

1st. All names whose vowels are immutable (see Ch. III.): as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוס *a horse*, רוח *the wind*, קול *voice*, גֵּר *a stranger*, so-journer, אֲסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אוֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[a] פֶּעַל: as, אוֹן *ear*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [b] פֻּעַל as, מֶלֶךְ *a king*, חֶסֶד *mercy*, נֶעַר *a boy*, שָׁחַר *the dawn*, &c. [c] פֻּעַל: as, סֵפֶר *a book*, אָפֶר *ashes*.

3rd. All feminine nouns having the following terminations—וֶת, וֹת, ת־, יִת־: as, עֲטֹרֶת *a crown*, בְּתוּלָתָא *an under-garment*, יְדִידוּת *friendship*, תוֹלַעַת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, יִם־ and יִם־ are changed into י־: as, דְּבָרִים דְּבָרִי *words*, הָאִישׁ דְּבָרִי *the words-of-the-man*; נָשִׁים נָשֵׁי הַמֶּלֶךְ *women, wives, the king's wives*; עֵינַי הָאֲנָשִׁים *eyes, the-eyes-of the men*.

61. The plural termination וֹת remains unchanged, but the preceding vowels suffer a slight alteration: as, אָבוֹת אֲבוֹתַי אֲבוֹת אֲבוֹתַי *fathers, thy fathers' fathers*; בְּרָכוֹת בְּרָכוֹת שָׁמַיִם *blessings, blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1, contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in הָ with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as לְרַבִּי to my word; objective אֶת־רַבִּי

DECLENSION OF A SUBSTANTIVE.—TABLE I.

9. the words.	8. the word.	7. words of	6. words.	5. word of.	4. a word.	3. DEF.	2. IND.	1.
הַדְּבָרִים	הַדְּבָר	דְּבָרִי	דְּבָרִים	דְּבָר	דְּבָר	הַ, הָ, הֶ the.	¹ a	N.
לְדְבָרִים	לְדְבָר	לְדְבָרִי	לְדְבָרִים	לְדְבָר	לְדְבָר	לְ, לָ, לֶ to the.	² לְ to a	D.
אֵת הַדְּבָרִים	אֵת הַדְּבָר	אֵת-דְּבָרִי	אֵת דְּבָרִים	אֵת-דְּבָר	דְּבָר	אֵת-הָ or אֵת the.	¹ a	Ac.
מִהַדְּבָרִים	מִהַדְּבָר	מִדְּבָרִי	מִדְּבָרִים	מִדְּבָר	מִדְּבָר	מִ, מִּ, מֶ from the.	³ מִ from a	} Ab.
בְּדְבָרִים	בְּדְבָר	בְּדְבָרִי	בְּדְבָרִים	בְּדְבָר	בְּדְבָר	בְּ, בָּ, בֶ in the.	בְּ with a	
כְּדְבָרִים	כְּדְבָר	כְּדְבָרִי	כְּדְבָרִים	כְּדְבָר	כְּדְבָר	כְּ, כָּ, כֶ as the.	כְּ as a	Com.
וְהַדְּבָרִים	וְהַדְּבָר	וְדְבָרִי	וְדְבָרִים	וְדְבָר	וְדְבָר	וְ, וָ, וֶ and the.	וְ and	Con.

WITH THE PRONOMINAL AFFIXES.—TABLE II.

their { מֵ- m. s. מֵ- m. p. לְ- f. s. לְ- f. p.	your { כֶּ- m. s. כֶּ- m. p. כֶּ- f. s. כֶּ- f. p.	our { לָ- s. לָ- p.	her { לָ- f. s. לָ- f. p.	his { לָ- m. s. לָ- m. p.	thy { לָ- f. s. לָ- f. p.	my { לָ- m. s. לָ- m. p.	1.	
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	a word.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	words.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	a law.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	laws.

INFINITIVES AND PARTICIPLES.—TABLE III.

וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	a visiter.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	visitors.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	beloved.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	visiting.

PREPOSITIONS.—TABLE IV.

them	m.	f.	you.	m.	us.	her.	him.	thee f.	thee, m.	me.	עִם	with.
וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	וְהַדְּבָרִים	עִל	upon.

¹ Not expressed.² Or לְ to.³ מִן from.⁴ Sometimes with בְּ, as בְּהַדְּבָרִים for בְּהַדְּבָרִים.⁵ Or בְּהַדְּבָרִים.

especially in pause.

⁶ In a few instances with הָ, as, אֵת הַדְּבָרִים Gen. ix. 21. or with הָ, as, אֵת הַדְּבָרִים Job xxv. 3.⁷ The ך is sometimes omitted.⁸ In poetry מִן, as, מִן הַדְּבָרִים for מִן הַדְּבָרִים.⁹ Or בְּהַדְּבָרִים.¹⁰ Or בְּהַדְּבָרִים.¹¹ Or בְּהַדְּבָרִים.

my word, מִדְּבָרִי from my word, וּדְבָרִי and my word, &c. וְלִדְבָרִי and to his word; כְּדְבָרִי as my words, בְּדְבָרֶיהָ as her words, וּדְבָרֶיךָ and thy words f.; וּמִדְּבָרֵיהֶם and from their words, &c. : בְּתוֹרָתִי in my law, וְתוֹרָתִי and my laws, בְּתוֹרָתוֹ in his laws, וּבְתוֹרָתְךָ and in thy law, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them: as, שׁוֹמֵר a keeper, guardian, שׁוֹמֵר הַכֵּלִים the keeper of the vessels, הַשֹּׁמְרִים the keepers, שֹׁמְרֵי הַבַּיִת the keepers of the house, וְלִשְׁמֹרֵי תוֹרָתִי and to the keepers of my law, or to those who keep my law.

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, פָּקֹד to visit, פָּקְרִי my visiting, פָּקְדֶיךָ thy visiting, &c.; שָׁמֹר to keep, to guard, שָׁמְרִי my keeping, or guarding.

63. *Obs.* 1. — Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, ב, כ; as, בַּפֶּקֶד in visiting, בַּפֶּקֶד as visiting, לַפֶּקֶד for visiting, or to visit, i. e. for the purpose of visiting; מִפֶּקֶד from visiting; and also the pronominal affixes בְּפִקְרִי in my visiting, i. e. being engaged in the act; כְּפִקְרִי as my visiting, לְפִקְרוֹ to his visiting, מִפִּקְרוֹ from, by, or because of his visiting, בְּפִקְדֶיךָ in thy visiting, &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לְשָׁמְרוֹ to keep him; לְעִבְדָּהּ to cultivate her, and to keep her. (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לִי to me, לְךָ to thee; others, those of the plural number: as, אֵלַי to me, אֵלֶיךָ to thee.

The student may, by way of exercise, decline the following words: **אֹר** *light*, **עֵד** *a witness*, like, **נִשִּׁיר** (p. 42). Thus **אֹרִי, עֵדִי**. **תְּפִלָּה** *a prayer* like **נִשְׁרָה** (ibid). Thus, **לִבִּי—תְּפִלָּתי** *the heart*, like **דָּבָר**; — **אֹרְהָ** *light*, like **תּוֹרָה**; — **שׁוֹמֵר** *a keeper*, like **פּוֹקֵד**; — **פְּקוּדָה** *one that is visited*, like **אֶהְיֶה**; — **שָׁמַר** *to keep*, like **פָּקַד**.

65. From the preceding rules and observations, it is evident that the modification of nouns is principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

CHAPTER III.

ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent — which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes — such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms* of the words and their Etymology (though often on *usage* only†) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians‡ have endeavoured to abridge the labour, by distributing

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words עֵד *a witness* עֵשׂ *a name*, and, צֶלַע *shadow*, have apparently the same form; yet, the grammatical form of the first is פֶּלַע, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, עֵד, עֵדִים, עֵדִי, עֵדֶי, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form פֶּעַע; the (..) being mutable, it is inflected thus: עֵשׂ, עֵשִׁי, עֵשׂוֹת, עֵשׂוֹתִי, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form פֶּלֶל. The (..) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, צֶלַע, צֶלֶל, צֶלֶלֶת.

† Thus, עֵדִים and עֵשִׁים have the same grammatical form (פֶּעַע), yet the first retains (..) thus, עֵדִי, עֵשִׁי; but the second changes (:), into (-), and (..) into (־) in the genitive plural: thus, עֵדֵי. Thus, likewise, עֵדִים and עֵשִׁים are both of the form (פֶּעַע), yet the former is inflected, עֵדִי, עֵדֵי, &c., but the latter, עֵשִׁי, עֵשִׁים, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters, א, י, ו, as, (א־) in חַמָּה *a chamber*, כָּמֵן *a poor man*; (י־), in רֵישׁ *poverty*, בֵּין *between*; (ו־), in בֶּסֶם *a purse, bag*; (וֹ), in זֶהָר *a whelp*; and (וֹ) or (ו־) not followed by (וֹ) or (ו־) as כּוֹס *a cup*, כֹּהֵן *a priest, minister*.

* This word is sometimes written without א : thus, רֵישׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פֿעִי): as, יָדִי *a kid*, אֲרִי *a lion*, which change (י־) into (יֹ) or into (יֻ); thus אֲרִיִּים, יָדִיִּים (פֿעִי); as חֲלִי, חֲלִיָּה (פֿעִי): as, מִרְיָה *rebellion*, מִרְיָה.

‡ י is sometimes changed into (יֹ); as, שָׁבֻעַ *a week*, p. שָׁבָעוֹת; מַלְכוּת *kingdom*, p. מַלְכוּת.

§ י is sometimes changed into (יֹ) followed by Dagesh: as אָדָם *red*, f. אֲדָמָה p. אֲדָמִים, עָרוֹם *naked*, forms its plural עָרוּמִים. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

CLASSIFICATION OF NOUNS.—TABLE V.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
I.	אֹרֶךְ	אֹרְכֶם	אֹרְכָם	אֹרְכֶנּוּ	אֹרְכָה	אֹרְכֵי	אֹרְכֵי	אֹרְכֵי	אֹרְכֵי	אֹרְכֵי	אֹרְכֵי	אֹרְכֵי light.	פֹּל
	אֹרְכֵם	אֹרְכֵיכֶם	אֹרְכֵיכֶם	אֹרְכֵינוּ	אֹרְכֵיהֶ	אֹרְכֵיהֶ	אֹרְכֵיהֶ	אֹרְכֵיהֶ	אֹרְכֵיהֶ	אֹרְכֵיהֶ	אֹרְכֵיהֶ	אֹרְכֵיהֶ p.	
	צַדִּיקִים	צַדִּיקֵיכֶם	צַדִּיקֵיכֶם	צַדִּיקֵינוּ	צַדִּיקָה	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ a just man.	פִּעִיל
	צַדִּיקֵיהֶם	צַדִּיקֵיכֶם	צַדִּיקֵיכֶם	צַדִּיקֵינוּ	צַדִּיקָה	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ	צַדִּיקֵיהֶ p.	
II.	דָּמָם	דָּמְכֶם	דָּמְכָם	דָּמְכֶנּוּ	דָּמָה	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ blood.	פֶּל
	דָּמֵיהֶם	דָּמֵיכֶם	דָּמֵיכֶם	דָּמֵינוּ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ	דָּמֵיהֶ p.	
	שׁוּעָלִים	שׁוּעָלֵיכֶם	שׁוּעָלֵיכֶם	שׁוּעָלֵינוּ	שׁוּעָלָה	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ a fox.	פִּוּעֵל
	שׁוּעָלֵיהֶם	שׁוּעָלֵיכֶם	שׁוּעָלֵיכֶם	שׁוּעָלֵינוּ	שׁוּעָלָה	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ	שׁוּעָלֵיהֶ p.	
III.	קִצְרִים	קִצְרֵיכֶם	קִצְרֵיכֶם	קִצְרֵינוּ	קִצְרָה	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ harvest.*	פִּעִיל
	קִצְרֵיהֶם	קִצְרֵיכֶם	קִצְרֵיכֶם	קִצְרֵינוּ	קִצְרָה	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ	קִצְרֵיהֶ p.	
	מְלִיצִים	מְלִיצֵיכֶם	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצָה	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ an interpreter	מִפִּיל
	מְלִיצֵיהֶם	מְלִיצֵיכֶם	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצָה	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ	מְלִיצֵיהֶ p.	
IV.	דְּבָרִים	דְּבָרֵיכֶם	דְּבָרֵיכֶם	דְּבָרֵינוּ	דְּבָרָה	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ a word.	פִּעִיל
	דְּבָרֵיהֶם	דְּבָרֵיכֶם	דְּבָרֵיכֶם	דְּבָרֵינוּ	דְּבָרָה	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ	דְּבָרֵיהֶ p.	
V.	זְקֵנִים	זְקֵנֵיכֶם	זְקֵנֵיכֶם	זְקֵנֵינוּ	זְקֵנָה	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ an old man.	פִּעִיל
	זְקֵנֵיהֶם	זְקֵנֵיכֶם	זְקֵנֵיכֶם	זְקֵנֵינוּ	זְקֵנָה	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ	זְקֵנֵיהֶ p.	
VI.	דְּרָכִים	דְּרָכֵיכֶם	דְּרָכֵיכֶם	דְּרָכֵינוּ	דְּרָכָה	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ a way.	פִּעִיל
	דְּרָכֵיהֶם	דְּרָכֵיכֶם	דְּרָכֵיכֶם	דְּרָכֵינוּ	דְּרָכָה	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ	דְּרָכֵיהֶ p.	
	נַעֲרִים	נַעֲרֵיכֶם	נַעֲרֵיכֶם	נַעֲרֵינוּ	נַעֲרָה	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ a boy.	Ibid.
	נַעֲרֵיהֶם	נַעֲרֵיכֶם	נַעֲרֵיכֶם	נַעֲרֵינוּ	נַעֲרָה	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ	נַעֲרֵיהֶ p.	

The accent is on the last syllable, except before the affixes ־נִי , ־נִי , ־יָה , ־יָה , ־יָה , where it is on the penultimate.

* Or a reaper.

CLASSIFICATION OF NOUNS.—TABLE VI.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute State.	Form.
VI. CONTINUED	ז	סִפְרָם	ז	סִפְרָכֶם	סִפְרָנוּ	סִפְרָהּ	סִפְרוֹ	סִפְרָךְ	סִפְרָךְ	סִפְרִי	סִפֵּר	סִפֵּר a book.	פִּעֵל
	ז	סִפְרֵיהֶם	ז	סִפְרֵיכֶם	סִפְרֵינוּ	סִפְרֶיהָ	סִפְרָיו	סִפְרֶיךָ	סִפְרֶיךָ	סִפְרִי	סִפְרִי	סִפְרִים p.	
	ז	חֲדָשָׁם	ז	חֲדָשְׁכֶם	חֲדָשָׁנוּ	חֲדָשָׁהּ	חֲדָשׁוֹ	חֲדָשְׁךָ	חֲדָשְׁךָ	חֲדָשִׁי	חֲדָשׁ	חֲדָשׁ a month.	פִּעֵל
	ז	חֲדָשֵׁיהֶם	ז	חֲדָשֵׁיכֶם	חֲדָשֵׁינוּ	חֲדָשֶׁיהָ	חֲדָשָׁיו	חֲדָשֶׁיךָ	חֲדָשֶׁיךָ	חֲדָשִׁי	חֲדָשִׁי	חֲדָשִׁים p. *	
	ז	אֵילָם	ז	אֵילָכֶם	אֵילָנוּ	אֵילָהּ	אֵילוֹ	אֵילֶךְ	אֵילֶךְ	אֵילִי	אֵיל	אֵיל a ram.	פִּיל
	ז	אֵילֵיהֶם	ז	אֵילֵיכֶם	אֵילֵינוּ	אֵילֶיהָ	אֵילָיו	אֵילֶיךָ	אֵילֶיךָ	אֵילִי	אֵילִי	אֵילִים p.	
	ז	מוֹתָם	ז	מוֹתְכֶם	מוֹתָנוּ	מוֹתָהּ	מוֹתוֹ	מוֹתֶךָ	מוֹתֶךָ	מוֹתִי	מוֹת	מוֹת death.	פִּעֵל
	ז	מוֹתֵיהֶם	ז	מוֹתֵיכֶם	מוֹתֵינוּ	מוֹתֶיהָ	מוֹתָיו	מוֹתֶיךָ	מוֹתֶיךָ	מוֹתִי	מוֹתִי	מוֹתִים p.	
	ז	חֲלִיָּם	ז	חֲלִיָּכֶם	חֲלִיָּנוּ	חֲלִיָּהּ	חֲלִיוֹ	חֲלִיֶּךָ	חֲלִיֶּךָ	חֲלִיִּי	חֲלִי	חֲלִי sickness.	פִּעִי
	ז	חֲלִיֵּיהֶם	ז	חֲלִיֵּיכֶם	חֲלִיֵּינוּ	חֲלִיֶּיהָ	חֲלִיָּיו	חֲלִיֶּיךָ	חֲלִיֶּיךָ	חֲלִיִּי	חֲלִיִּי	חֲלִיִּים p.	
	ז	כֶּלִּים	ז	כֶּלִּיכֶם	כֶּלִּינוּ	כֶּלִּיהּ	כֶּלִּיוֹ	כֶּלִּיֶּךָ	כֶּלִּיֶּךָ	כֶּלִּי	כֶּלִּי	כֶּלִּי a vessel.	פִּעִי
	ז	כֶּלִּיֵּיהֶם	ז	כֶּלִּיֵּיכֶם	כֶּלִּיֵּנוּ	כֶּלִּיֶּיהָ	כֶּלִּיָּיו	כֶּלִּיֶּיךָ	כֶּלִּיֶּיךָ	כֶּלִּי	כֶּלִּי	כֶּלִּים p.	
VII.	ז	שִׁמָּם	ז	שִׁמְכֶם	שִׁמָּנוּ	שִׁמָּהּ	שִׁמּוֹ	שִׁמְךָ	שִׁמְךָ	שִׁמִּי	שֵׁם	שֵׁם a name.	פִּל
	ז	שִׁמּוֹתֵיהֶם	ז	שִׁמּוֹתֵיכֶם	שִׁמּוֹתֵינוּ	שִׁמּוֹתֶיהָ	שִׁמּוֹתָיו	שִׁמּוֹתֶיךָ	שִׁמּוֹתֶיךָ	שִׁמּוֹתִי	שִׁמּוֹת	שִׁמּוֹת p.	
	ז	אוֹיְבָם	ז	אוֹיְבְּכֶם	אוֹיְבָנוּ	אוֹיְבָהּ	אוֹיְבוֹ	אוֹיְבֶךָ	אוֹיְבֶךָ	אוֹיְבִי	אוֹיֵב	אוֹיֵב an enemy.	פּוֹעֵל
	ז	אוֹיְבֵיהֶם	ז	אוֹיְבֵיכֶם	אוֹיְבֵינוּ	אוֹיְבֶיהָ	אוֹיְבָיו	אוֹיְבֶיךָ	אוֹיְבֶיךָ	אוֹיְבִי	אוֹיְבִי	אוֹיְבִים p.	
VIII.	ז	חֲצָם	ז	חֲצָכֶם	חֲצָנוּ	חֲצָהּ	חֲצוֹ	חֲצֶךָ	חֲצֶךָ	חֲצִי	חֵץ	חֵץ an arrow.	פִּל
	ז	חֲצֵיהֶם	ז	חֲצֵיכֶם	חֲצֵינוּ	חֲצֵיהָ	חֲצָיו	חֲצֵיךָ	חֲצֵיךָ	חֲצִי	חֲצִי	חֲצִים p.	
	ז	גִּמְלָם	ז	גִּמְלָכֶם	גִּמְלָנוּ	גִּמְלָהּ	גִּמְלוֹ	גִּמְלֶךָ	גִּמְלֶךָ	גִּמְלִי	גִּמֵּל	גִּמֵּל a camel.	פִּעֵל
	ז	גִּמְלֵיהֶם	ז	גִּמְלֵיכֶם	גִּמְלֵינוּ	גִּמְלֶיהָ	גִּמְלָיו	גִּמְלֶיךָ	גִּמְלֶיךָ	גִּמְלִי	גִּמְלִי	גִּמְלִים p.	

* Or חֲדָשִׁים.

† In pause חֲלִי, חֲלִי.

¶ Or חֲלִים.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED.	ז	סלם	ז	סלכם	סלנו	סלה	סלו	סלך	סלך	סלי	סל	סל a basket.	פל
	ז	סליהם	ז	סליכם	סלינו	סליה	סליו	סליך	סליך	סלי	סלי	סלים p.	
	ז	חקם	ז	חקכם	חקנו	חקה	חקו	חקך	חקך	חקי	חק	חק a law.	פל
	ז	חקיהם	ז	חקיכם	חקינו	חקיה	חקיו	חקיך	חקיך	חקי	חקי	חקים p.	
IX.	ז	קנם	ז	קנכם	קננו	קנה†	קנהו	קנך	קנך	קני	קנה	קנה a reed.*	פעה
	ז	קניהם	ז	קניכם	קנינו	קניה	קניו	קניך	קניך	קני	קני	קנים p.	
	ז	רעם	ז	רעכם	רענו	רעה	רעהו	רעד	רעד	רעי	רעה	רעה a shepherd.	פעה
	ז	רעיהם	ז	רעיכם	רעינו	רעיה	רעיו	רעיך	רעיך	רעי	רעי	רעים p.	
X.	ז	מעשם	ז	מעשכם	מעשנו	מעשה‡	מעשהו	מעשך	מעשך	מעשי	מעשה	מעשה work.	מפעה
	ז	מעשיהם	ז	מעשיכם	מעשינו	מעשיה	מעשיו	מעשיך	מעשיך	מעשי	מעשי	מעשים p.	
	ז	סגלתם	ז	סגלתכם	סגלתנו	סגלתה	סגלתו	סגלתך	סגלתך	סגלתי	סגלת	סגלה a treasure.	פעלה
	ז	סגלותיהם	ז	סגלותיכם	סגלותינו	סגלותיה	סגלותיו	סגלותיך	סגלותיך	סגלותי	סגלות	סגלות p.	
XI.	ז	תורתם	ז	תורתכם	תורתנו	תורתה	תורתו	תורתך	תורתך	תורתי	תורת	תורה a law.	תועה
	ז	תורותיהם	ז	תורותיכם	תורותינו	תורתיה	תורותיו	תורותיך	תורותיך	תורותי	תורות	תורות p.	
	ז	שנתם	ז	שנתכם	שנתנו	שנתה	שנתו	שנתך	שנתך	שנתי	שנת	שנה a year.	פעה
	ז	שנותיהם	ז	שנותיכם	שנותינו	שנותיה	שנותיו	שנותיך	שנותיך	שנותי	שנות	שנות p.	
XII.	ז	ברכתם	ז	ברכתכם	ברכתנו	ברכתה	ברכתו	ברכתך	ברכתך	ברכתי	ברכת	ברכה a blessing.	פעלה
	ז	ברכותיהם	ז	ברכותיכם	ברכותינו	ברכותיה	ברכותיו	ברכותיך	ברכותיך	ברכותי	ברכות	ברכות p.	
	ז	מלכתם	ז	מלכתכם	מלכתנו	מלכתה	מלכתו	מלכתך	מלכתך	מלכתי	מלכת	מלכה a queen.	פעלה
	ז	מלכותיהם	ז	מלכותיכם	מלכותינו	מלכותיה	מלכותיו	מלכותיך	מלכותיך	מלכותי	מלכות	מלכות p.	

* Or a branch of a candlestick.

† Or חנה.

‡ Or מעשה.

CLASSIFICATION OF NOUNS.—TABLE VIII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
XII. CONTINUED.	ו	נַעֲרָתָם	ו	נַעֲרָתְכֶם	נַעֲרָתָנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתְךָ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָת	נַעֲרָה a girl.	פַּעֲלָה
	ו	נַעֲרוֹתֵיהֶם	ו	נַעֲרוֹתֵיכֶם	נַעֲרוֹתֵינוּ	נַעֲרוֹתֶיהָ	נַעֲרוֹתָיו	נַעֲרוֹתֶיךָ	נַעֲרוֹתֶיךָ	נַעֲרוֹתִי	נַעֲרוֹת	נַעֲרוֹת p.	
	ו	שַׁפְּחָתָם	ו	שַׁפְּחָתְכֶם	שַׁפְּחָתָנוּ	שַׁפְּחָתָהּ	שַׁפְּחָתוֹ	שַׁפְּחָתְךָ	שַׁפְּחָתְךָ	שַׁפְּחָתִי	שַׁפְּחָת	שַׁפְּחָה a bondmaid.	Ibid.
	ו	שַׁפְּחוֹתֵיהֶם	ו	שַׁפְּחוֹתֵיכֶם	שַׁפְּחוֹתֵינוּ	שַׁפְּחוֹתֶיהָ	שַׁפְּחוֹתָיו	שַׁפְּחוֹתֶיךָ	שַׁפְּחוֹתֶיךָ	שַׁפְּחוֹתִי	שַׁפְּחוֹת	שַׁפְּחוֹת p.	
	ו	חֻכְמָתָם	ו	חֻכְמָתְכֶם	חֻכְמָתָנוּ	חֻכְמָתָהּ	חֻכְמָתוֹ	חֻכְמָתְךָ	חֻכְמָתְךָ	חֻכְמָתִי	חֻכְמָת	חֻכְמָה wisdom.	פַּעֲלָה
	ו	חֻכְמוֹתֵיהֶם	ו	חֻכְמוֹתֵיכֶם	חֻכְמוֹתֵינוּ	חֻכְמוֹתֶיהָ	חֻכְמוֹתָיו	חֻכְמוֹתֶיךָ	חֻכְמוֹתֶיךָ	חֻכְמוֹתִי	חֻכְמוֹת	חֻכְמוֹת p.	
XIII.	ו	עֲטָרָתָם	ו	עֲטָרָתְכֶם	עֲטָרָתָנוּ	עֲטָרָתָהּ	עֲטָרָתוֹ	עֲטָרָתְךָ	עֲטָרָתְךָ	עֲטָרָתִי	עֲטָרָת	עֲטָרָה a crown.	פַּעֲלָת
	ו	עֲטָרוֹתֵיהֶם	ו	עֲטָרוֹתֵיכֶם	עֲטָרוֹתֵינוּ	עֲטָרוֹתֶיהָ	עֲטָרוֹתָיו	עֲטָרוֹתֶיךָ	עֲטָרוֹתֶיךָ	עֲטָרוֹתִי	עֲטָרוֹת	עֲטָרוֹת p.	
	ו	טַבַּעְתָּם	ו	טַבַּעְתְּכֶם	טַבַּעְתָּנוּ	טַבַּעְתָּהּ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעַת	טַבַּעַת a ring.	פַּעֲלָת
	ו	טַבַּעְתֵּיהֶם	ו	טַבַּעְתֵּיכֶם	טַבַּעְתֵּינוּ	טַבַּעְתֶּיהָ	טַבַּעְתָּיו	טַבַּעְתֶּיךָ	טַבַּעְתֶּיךָ	טַבַּעְתִּי	טַבַּעְוֹת	טַבַּעְוֹת p.	
IRREGULAR.	ו	אָבִיהֶם	ו	אָבִיכֶם	אָבִינוּ	אָבִיהָ	אָבִיו הוּא	אָבִיךָ	אָבִיךָ	אָבִי	אָב אָבִי	אָב a father.	
	ו	אָבוֹתֵיהֶם	ו	אָבוֹתֵיכֶם	אָבוֹתֵינוּ	אָבוֹתֶיהָ	אָבוֹתָיו	אָבוֹתֶיךָ	אָבוֹתֶיךָ	אָבוֹתִי	אָבוֹת	אָבוֹת p.	
	ו	אָחִיהֶם	ו	אָחִיכֶם	אָחִינוּ	אָחִיהָ	אָחִיו הוּא	אָחִיךָ	אָחִיךָ	אָחִי	אָחִי	אָח a brother.	
	ו	אָחִיהֶם	ו	אָחִיכֶם	אָחִינוּ	אָחִיהָ	אָחִיו	אָחִיךָ	אָחִיךָ	אָחִי	אָחִי	אָחִים p.	
	ו	אָחָתָם	ו	אָחָתְכֶם	אָחָתָנוּ	אָחָתָהּ	אָחָתוֹ	אָחָתְךָ	אָחָתְךָ	אָחָתִי	אָחָת	אָחָת a sister.	
	ו	אָחִיוֹתֵיהֶם	ו	אָחִיוֹתֵיכֶם	אָחִיוֹתֵינוּ	אָחִיוֹתֶיהָ	אָחִיוֹתָיו	אָחִיוֹתֶיךָ	אָחִיוֹתֶיךָ	אָחִיוֹתִי	אָחִיוֹת	אָחִיוֹת p.	
	ו	בָּתָם	ו	בָּתְכֶם	בָּתָנוּ	בָּתָהּ	בָּתּוֹ	בָּתְךָ	בָּתְךָ	בָּתִּי	בָּת	בָּת a daughter.	
	ו	בָּנוֹתֵיהֶם	ו	בָּנוֹתֵיכֶם	בָּנוֹתֵינוּ	בָּנוֹתֶיהָ	בָּנוֹתָיו	בָּנוֹתֶיךָ	בָּנוֹתֶיךָ	בָּנוֹתִי	בָּנוֹת	בָּנוֹת p.	
	ו	פִּיהֶם	ו	פִּיכֶם	פִּינוּ	פִּיהָ	פִּיו פִּיהוּ	פִּיךָ	פִּיךָ	פִּי	פִּי	פִּה mouth.	
	ו	שֵׁיהֶם	ו	שֵׁיכֶם	שֵׁינוּ	שֵׁיהָ	שֵׁיו שֵׁיהוּ	שֵׁיךָ	שֵׁיךָ	שֵׁי	שֵׁה	שֵׁה a lamb.	

Class.	f.	their, m.	f.	your, m.	our.	Form.
VI. CONTINUED	ו	סִפְּרָם	ו	סִפְּרָכֶם	סִפְּרָנוּ	פָּעַל
	ו	סִפְּרֵיהֶם	ו	סִפְּרֵיכֶם	סִפְּרֵינוּ	
	ו	חֲדָשָׁם	ו	חֲדָשְׁכֶם	חֲדָשָׁנוּ	פָּעַל
	ו	חֲדָשֵׁיהֶם	ו	חֲדָשֵׁיכֶם	חֲדָשֵׁינוּ	
	ו	אֵילָם	ו	אֵילָכֶם	אֵילָנוּ	פִּיל
	ו	אֵילֵיהֶם	ו	אֵילֵיכֶם	אֵילֵינוּ	
	ו	מוֹתָם	ו	מוֹתְכֶם	מוֹתָנוּ	פָּעַל
	ו	מוֹתֵיהֶם	ו	מוֹתֵיכֶם	מוֹתֵינוּ	
	ו	חֲלָיִם	ו	חֲלָיְכֶם	חֲלָיֵנוּ	פָּעַל
	ו	חֲלָיֵיהֶם	ו	חֲלָיֵיכֶם	חֲלָיֵינוּ	
	ו	כָּלָיִם	ו	כָּלָיְכֶם	כָּלָיֵנוּ	פָּעַל
	ו	כָּלָיֵיהֶם	ו	כָּלָיֵיכֶם	כָּלָיֵנוּ	
	ו	שְׁמָם	ו	שְׁמָכֶם	שְׁמָנוּ	פִּיל
	ו	שְׁמוֹתֵיהֶם	ו	שְׁמוֹתֵיכֶם	שְׁמוֹתֵינוּ	
	ו	אוֹיְבָם	ו	אוֹיְבְּכֶם	אוֹיְבָנוּ	פּוֹעַל
	ו	אוֹיְבֵיהֶם	ו	אוֹיְבֵיכֶם	אוֹיְבֵינוּ	
VII.	ו	חֲצָם	ו	חֲצָכֶם	חֲצָנוּ	פִּיל
	ו	חֲצֵיהֶם	ו	חֲצֵיכֶם	חֲצֵינוּ	
	ו	גְּמָלָם	ו	גְּמָלְכֶם	גְּמָלָנוּ	פָּעַל
	ו	גְּמָלֵיהֶם	ו	גְּמָלֵיכֶם	גְּמָלֵינוּ	
VIII.						

* Or חֲדָשִׁים.

Class.	f.	their, m.	f.	your, m.	our.	Form.
VIII. CONTINUED.	ו	סלם	ו	סלכם	סלנו	פל
	ו	סליהם	ו	סליכם	סלינו	
	ו	חקם	ו	חקכם	חקנו	פל
	ו	חקיהם	ו	חקיכם	חקינו	
IX.	ו	קנם	ו	קנכם	קננו	פעצה
	ו	קניהם	ו	קניכם	קנינו	
	ו	רעם	ו	רעכם	רענו	פעצה
	ו	רעיהם	ו	רעיכם	רעינו	
	ו	מעשם	ו	מעשכם	מעשנו	מפעצה
	ו	מעשיהם	ו	מעשיכם	מעשינו	
X.	ו	סגלתם	ו	סגלתכם	סגלתנו	פעלח
	ו	סגלותיהם	ו	סגלותיכם	סגלותינו	
	ו	תורתם	ו	תורתכם	תורתנו	תועצה
	ו	תורותיהם	ו	תורותיכם	תורותינו	
XI.	ו	שנתם	ו	שנתכם	שנתנו	פעצה
	ו	שנותיהם	ו	שנותיכם	שנותינו	
	ו	ברכתם	ו	ברכתכם	ברכתנו	פעלח
	ו	ברכותיהם	ו	ברכותיכם	ברכותינו	
XII.	ו	מלכתם	ו	מלכתכם	מלכתנו	פעלח
	ו	מלכותיהם	ו	מלכותיכם	מלכותינו	

* Or a branch of a candlestick.

LE VIII.

C m.	my.	Gen.	Absolute state.	Form.
נַעֲרָה	נַעֲרָתִי	נַעֲרַת	נַעֲרָה a girl.	פַּעֲלָה
נַעֲרוֹר	נַעֲרוֹתִי	נַעֲרוֹת	נַעֲרוֹת p.	
X שַׁפְּחוֹ	שַׁפְּחָתִי	שַׁפְּחַת	שַׁפְּחָה a bondmaid.	Ibid.
שַׁפְּחוֹ	שַׁפְּחוֹתִי	שַׁפְּחוֹת	שַׁפְּחוֹת p.	
חֻכְמוֹ	חֻכְמָתִי	חֻכְמַת	חֻכְמָה wisdom.	פַּעֲלָה
חֻכְמוֹ	חֻכְמוֹתִי	חֻכְמוֹת	חֻכְמוֹת p.	
עֲטָרָה	עֲטָרָתִי	עֲטָרַת	עֲטָרַת a crown.	פַּעֲלַת
XI עֲטָרוֹ	עֲטָרוֹתִי	עֲטָרוֹת	עֲטָרוֹת p.	
טַבַּעַר	טַבַּעָתִי	טַבַּעַת	טַבַּעַת a ring.	פַּעֲלַת
טַבַּעוֹ	טַבַּעוֹתִי	טַבַּעוֹת	טַבַּעוֹת p.	
אָבִיד	אָבִי	אָב אָבִי	אָב a father.	
אָבוֹת	אָבוֹתִי	אָבוֹת	אָבוֹת p.	
אָחִיד	אָחִי	אָחִי	אָח a brother.	
אָחִיד	אָחִי	אָחִי	אָחִים p.	
אָחוֹת	אָחוֹתִי	אָחוֹת	אָחוֹת a sister.	
אָחִיוֹת	אָחִיוֹתִי	אָחִיוֹת	אָחִיוֹת p.	
בַּתִּךְ	בַּתִּי	בַּת	בַּת a daughter.	
בָּנוֹתִי	בָּנוֹתִי	בָּנוֹת	בָּנוֹת p.	
פִּיךְ	פִּי	פִּי	פֶּה mouth.	
שִׁיךְ	שִׁי	שֶׁה	שֶׁה a lamb.	

Observe.—(◌◌) and (◌◌) are likewise immutable when they are either a compensation for *Dagesh*; as the first (◌◌) in חָרֵשׁ (instead of חֲרֵשׁ), *an artist*; the first (◌◌) in חֲרֵשׁ (instead of חֲרֵשׁ) *a deaf person*; or in words derived from verbs of the 5th Conjugation (עוּ): as, זָר, *a stranger*, *p.* זָרִים, *f.* זָרָה, &c. עֵד *a witness*, *p.* עֵדִים, *f.* עֵדָה:—and from the 8th Conjugation (קָפַל): as, מָגֵן *a shield*, *p.* מְגִנִּים.

2nd.—All short vowels followed by a letter having *dagesh**: as, בָּלָה *a bride*, אָמָר *a husbandman*, סֵלָם *a ladder*, &c.—(See part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*†: as, מִנְחָה *an offering*, שֻׁלְחָן *a table*, especially when the first letter is formative: as, מִשְׁפָּט *judgment*, אֲזִיחָה *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar words will therefore be retained: as, הִרְיוֹן *conception*, מִשְׁפָּחָה *a family*, נִחְמָה *consolation*, בְּהָלָה *terror*, זִכְרוֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (פְּעֻלָּה); as, בְּרָכָה *a blessing*, where it is changed into (◌◌): See class XI.)—and in the form (פְּעִי), where it is changed into (◌◌) or (◌◌).

Obs.—Vowels not included in the preceding rules are mostly *mutable*.

CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

* Except אָסֵר, from which we find אֲסָרָה and אֲסָרִיָּה.

† Except the forms פְּעֻלָּה and פְּעֻלָּה: as, שִׁפְחָה *a handmaid*, מַלְכָּה *a queen*, נַעֲרָה *a young woman*, which change their short vowels into (◌◌); thus, נְשָׁפְחוֹת, מְלָכוֹת, נַעֲרוֹת.

‡ Except בְּהָרָה *a bright spot*, *p.* בְּהָרוֹה; הִיּוֹן *a vision*, *gen.* הִיּוֹן; מִרְכָּבָה *a chariot*, *gen.* מִרְכָּבוֹת.

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אור *light*, קול *the voice*, צדיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated) רָם *exalted, superior*, זָר *a singer*, שָׁר or שֵׁר *a prince*, צָר or צֹר* *an oppressor*.

(פָּל and פָּעֵל†)—as, זָר *a wreath, border*, גָּר *a sojourner*, נֵר *a lamp*; שָׂר *a relation*, כָּאב *pain*.

(פָּל and פָּעֵל‡)—as, בֶּסֶם *a purse*, מִין *a sort, species*, קִיר *a wall*; גִּבּוֹר *a master*, שְׁבִיל *a path*.

(פָּל and פָּעֵל§)—as, אור *light*, עור *skin*, כֹּחַ *strength*; חמור *an ass*, שָׂאֵר *leaven*.

* The genitive singular of these words is יָר and יָר. Of the former we find likewise שְׁרָכְךָ *your prince*; otherwise they retain (ר): thus שְׁרִי, שְׁרִים, שְׁרִיָּה, &c., צְרִי, צְרִיָּה, &c.

† Except פָּאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עִירִים, עִירִי, עִירִיָּה.

§ Except יוֹם *a day*, p. יוֹמִים or יָמִים; gen. p. יָמִי or יָמִית, &c.; dual, יוֹמִים, &c.; dual, יוֹמִים, &c.—Except likewise, שֹׁר *an ox*, p. שְׁוֹרִים; חוֹר *a thorn*, חוֹרִים or חוֹרִים.

|| See the second Note in the following page.

(פָּעוּל and פֻּעַל)—as, גּוּר *a whelp*, רֵיחַ† *the wind*, לֶחַד† *a table, board*; גְּבוּל *a boundary*, לְבוּשׁ *a garment*.

(פֻּעַל, פֻּעַל, פֻּעַל)—as, אֲדִיר *mighty*, עֲרִיץ (for עָרִיץ) *a tyrant*; גִּבּוֹר *a hero*, שֹׁכָר *a drunkard*; עֲמוּד *a pillar*; תֵּנּוֹר *an oven*.

(פֻּעַל, פֻּעַל, פֻּעַל)—as, פֶּעֱמוֹץ *a bell*; שְׁלֵטוֹן *might, power*; חָסֵדוֹן *want*, אֶבְיוֹן *a poor, needy person*.

(מִפְעֻל, מִפְעֻל) { as, מִשְׁחִית *a destroyer*; מִמָּמוֹן *a treasure*;
(מִפְעֻל, מִפְעֻל) { מְלָבוֹשׁ *a garment*; מְזֻמּוֹר *a song*.

(תִּפְעֻל, תִּפְעֻל) { as, אֶפְרוּחַ the fist אֶפְרוּחַ *a chick*; תַּלְמִיד *a disciple*;
(תִּפְעֻל) { תִּעְנֻג *pleasure*.

(פֻּעַל-תְּחִלָּה) { as, אַחֲרִית *end*, מַלְכוּת *kingdom*; שְׁאֵרִית *a remnant*;
(פֻּעַל-תְּחִלָּה) { רֵאשִׁית (for רֵאשִׁית) *beginning*.

To the preceding may be added many words of the following forms:—(פֻּלֵּץ) as, חִלּוּץ *a window*.—Root, חָלַל. (פֻּעַל-תְּחִלָּה):

*Except שֵׁיט *a marked*, p. שְׁנִימִים; דִּיר *a kettle*, p. דִּירִים.

† The vowel under ח is denominated פֶּתַח גְּנוּבָה Furtive Pathach. It is dropped in the process of declension: as, בָּחִי, בָּחִי.

† Except צִפּוֹר *a bird*, p. צִפּוֹרִים.

§ p. מִלְכִּיּוֹת. Thus also from תַּתְמִית *the nether, or lower part*, p. תַּתְמִיּוֹת.

as, גְּלוּת *captivity* : Root, גָּלָה.—(פָּעוּת) : as, כֶּסֶת *a covering, garment*.—(פָּעִית) : as, חֲנִית * *a lance*. (מִוָּעָא) : as, מוֹצֵא *an outlet, or going out* : Root, יָצָא ; מוֹרָא *fear*, † —(מִוָּעָא) : as, מִשָּׂא *a burden* : Root נָשָׂא.—(מִפְּעָא) : as, מִקְרָא *a convocation*.—(תִּיעוּל) : as, תִּירוּשׁ *new wine*.—(עִלְעֵל) : as, צִאצָּא *production, issue* : Root, יָצָא.

Obs.—Most words of the form פָּעַל, as יָקָר *honour, respect*, † בְּתָב *a writing*, retain (׀) in the genitive singular, and in the absolute plural : as, עֲנָק *a neck-chain*, *p.* עֲנָקִים ; some, however, take (—) in the genitive singular, and *dagesh* on being inflected ; thus, זָמַן *time, season* ; *gen.* זָמַן ; זָמַנִּי ; זָמַנִּים, *p.* זָמַנִּים. Many words of the form פָּעַל receive likewise *dagesh* : as, הָדַם *a myrtle*, *p.* הָדָסִים ; מְעַט *little*, *p.* מְעַטִּים *few* ; אָנָם *a pond*, *p.* אָנָמִים. Sometimes, however, *dagesh* is omitted : as, אָנָמִי, אָנָמִיהֶם. From דְּבִשׁ *honey*, we find דְּבִשִּׁי.

II.

69. The second class comprehends monosyllables having mutable (׀) as, דָּם *blood*, derived from verbs of the 7th conjugation (לָה), and dissyllables which have a similar vowel for their *ultimate* and an *immutable* vowel for their *penultimate* : as, אוֹצֵר *a treasure*, מוֹסֵר *correction*.

* *Plural* חֲנִיתֵיהֶם, חֲנִיתוֹת, חֲנִיתִים.

† Yet, of this we find מוֹרָאִים.

‡ The only inflections with which this word (בְּתָב) is found in Scripture, are בְּתָבָה and בְּתָבָם ; but in the later writings we find it inflected in the following manner :—בְּתָב, *gen.* בְּתָב or בְּתָב—בְּתָבִי, &c. בְּתָבֵיהֶם, בְּתָבֵי, בְּתָבִים, &c.

Obs.—The change consists in this,—1st, (ר) is changed mostly into (נ) in the genitive singular and before the heavy affixes: as, דָּם, *gen.* דָּם, דְּמָם (דְּמָם); אוֹצֵר, *gen.* אוֹצֵר, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, p. דְּמִים, *gen.* דְּמִי, דְּמִיָּם, &c.; p. אוֹצְרוֹת, *gen.* אוֹצְרוֹת, &c. (See Paradigms, No. II.).

Words of the following form belong to this Class:—

(פֶּעַל) as, יָד, *a hand*, דָּג, *a fish*.—(פִּיעֵל, פִּעֵל) as, הֵיכָל, *a palace*, עֲוִיב, *a musical instrument, a harp*, כּוֹכֵב, *a star*. (פִּעֵל, פִּעֵל, פִּעֵל): as, גַּנָּב, *a thief*, כֶּכֶר, *a talent*, סֵלָם, *a ladder*. (פִּעֵל, פִּעֵל, פִּעֵל): as, כִּבְשָׁן, *a furnace*, קֶרֶבֶן, *an offering*, שֻׁלְחָן, *a table*.—(מִפְעֵל, מִפְעֵל, מִפְעֵל): as, מָסָךְ, *a curtain, covering*, אֲזוּרָח, *a native*, מִשְׁכָּן, *a tabernacle, a dwelling-place*, מִשְׁפָּט, *judgment*.—(מִפְעֵל, מִפְעֵל, מִפְעֵל): as, מַפֵּעַ, *a removing, march*, מוֹסָד, *a foundation*, תּוֹשָׁב, *a sojourner*.

III.

71. The third Class comprehends words which have a mutable (ר) or (נ) in their penultimate, and

* From יָד we find יָדְךָ, יָדְכֶם *your hand*.

† Several words of this and the following forms take *dagesh*: as, אוֹפֶן, *a wheel*, שִׁשְׁן, *a rose*, מִיָּגַב, *a high place, a place of refuge*. p. אוֹפְנִים, שִׁשְׁנִים, מִשְׁגְּבִי, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, מִפְּעַע, *a plant*, מִפְּעֵי; מִפְּעֵי, מִפְּעֵי, &c.

an immutable vowel in their ultimate syllable: as, **קָצִיר** *harvest*, **מַלְיָן** *an interpreter*, **בְּרוּךְ** *blessed*, **עֲצָבוֹן** *pain, labour*.

The change consists in substituting (:) for (τ) and (·); thus, **קָצִיר**, *gen.* **קָצִיר**, **קָצִירִי** &c.: **מַלְיָן***, **מַלְיָנִי**, **מַלְיָנָה**, &c. **עֲצָבוֹן**, *gen.* **עֲצָבוֹן**, **עֲצָבוֹנִי**, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (τ) is preceded by (:); as, **רָעָבוֹן** *hunger*, **פְּרוֹזוֹן** *an unwall'd town*, the (:) must be changed into a vowel; and hence from the first we have in the genitive **רָעָבוֹן**, and from the second **פְּרוֹזוֹנִי** *his*, &c.

Words of the following forms belong to this class:—

(**פָּעִיל** †, **פָּעוּל** ‡, **פָּעוּל** †, **פָּעִיל**) as, **נָדִיב** *a generous, liberal man*; **אֲדוֹן** *a master, lord*; **בְּרוּךְ** *blessed*; **אֱמוּנָה** *faithful*.

(**פָּעִיל**) as, **זִכְרוֹן**, **פְּרוֹזוֹן** *a remembrance*.

(**פָּעִיל**) as, **שִׂשְׁוֹן** *joy*; **יָגוֹן** *sorrow*. (**פָּפוּל**): as, **מָקוֹם** *a place*; (**פָּפִיל**): as, **מַבִּין** *an intelligent man*, **מַלְיָן** *an interpreter*.

* (·) is, however, retained in the genitive singular: as, **מַלְיָן**, *gen.* **מַלְיָנִי**.

† Except **שָׂרִישׁ** *an officer* (perhaps of the third rank) and **שָׁבִיעַ** *a week*, which retain (τ): thus, **שָׁבִיעוֹת**, **שָׁלִישִׁים**; to distinguish them from **שָׁלִישִׁים** the third time, **שָׁבִיעוֹת** *oaths*.

‡ A few words of this form, as **טָהוֹר** *pure*, **גָּדוֹל** *great*, change (·) into short (τ) on being joined to another word by Makkeph: thus, **טָהֹר**, **גָּדֹל**. Several words of this form take *dagesh*, and change (·) into (·): as, **אָדוֹם** *red*, *p.* **אֲדָמִים**, **עָרוֹם** *naked*, *p.* **עֲרָמִים**.

72. The fourth Class comprehends all dissyllables having (ֿֿ) or (ֿֿ) for their vowels: as, דָּבָר *a word*, לֵבָב *the heart*.

The change consists, 1st—in substituting (:) for the *penultimate* (⌣) or (..) and in changing (⌣) *ultimate* into (-) in the genitive singular, and before the affixes כֶּם, בֶּן; thus, דָּבָר, דְּבָר, דְּבָרֶם, &c.; דְּבָרִי, דְּבָרֶךָ, &c. ; דְּבָרִים, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (⌣) or (..) are changed mostly into (.), more rarely into (-)*; and ultimate (⌣) into (:); thus, דְּבָרִי, דְּבָרֶיךָ, דְּבָרֵינוּ, דְּבָרֵיהֶם, דְּבָרֵיהֶן.

בֶּשֶׂר (פֶּעַל)—as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בֶּשֶׂר *flesh*.

(פֶּעַר)—as, שֵׁעַר *a hair*, עֵנָב *a grape*, צִלְע *a rib*, עֵנָף *a twig, &c.*

73. The fifth Class comprehends dissyllables having mutable (..) for their *ultimate*, and mutable (·) for their *penultimate*: as, **ἄνθρωπος** *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (לַחֲמֵשׁ):

* Thus חָכָם *a wise man*, gen. חָכָם, p. חֲכָמִים, gen. p. חֲכָמִי; כָּנָף *a wing*, dual and p. כְּנָפַי, gen. p. כְּנָפִי.

† Some words of this form take *dagesh*: as, גָּמֵל *a camel*, אָרְזוּן *the rabbit*, יַעְבֹּא *jerboa*, קָטָן *little*: thus גָּמֶל, גָּמְלִי, גָּמְלָה, &c. They belong, of course, to the 8th class. חֵלב *milk*, has its genitive singular חֵלְבִּי; לָבָן *white*, לָבֵן.

as, קֶצֶר *a court*, כֶּבֶד *the liver*, קָצֵר *short*, יָחַד *a plug, nail, &c.*; (פָּעֵא)*: as, טָמֵא *unclean*, מָלֵא *full, &c.*

Obs.—יָרֵךְ *the thigh*, כֹּתֵף *the shoulder*, גֶּדֶר *a hedge*, גָּזַל *plunder, robbery*, from their *gen. s.* thus—כֹּתֵף, יָרֵךְ, גֶּדֶר or גָּזַל or גֶּדֶר or גָּזַל.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, דֶּרֶךְ *a way or road*, שַׁעַר *a gate*, סֵפֶר *a book*, חֹדֶשׁ *a month*, לַיְלָה *night*, אָוֶן *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form פָּעַל (as מוֹת death), which drop (◌), and change (◌) into (◌) in their genitive singular, and retain (◌) in their inflections: thus, מוֹתוֹ, מוֹתֵי, מוֹת, &c. And those of the form פִּיל (as אֵיל a ram,) which drop the (◌), and change (◌) into (◌) in the genitive singular; retaining (◌) in their inflections; thus, אֵילֵי, אֵילִי, אֵילֶךְ, &c. From עוֹל *wrong, injustice*, we find, however, *gen.* עוֹל instead of עול; עוֹלֵי instead of עולו, *f.* עוֹלָה; but *p.* עולות.

Words of the following forms belong to this class:

(פָּעַל, פָּעַל)—as, מֶלֶךְ *a king*, נֶעַר *a boy*, בִּגְדֵי *a garment*, סֵפֶר *a book*, חֵלֶק *a portion*.

* These, however, retain (◌) in their genitive singular and plural. Thus, טָמֵא, *gen. s.* טָמֵא, *gen. p.* יִטְמְאוּ. Likewise, גָּעַק, *the heel*, *gen. s.* גָּעַק (but *gen. p.* יִגְעְקוּ), יָשָׁן *a sleeper*, *gen. p.* יִשְׁנִי, שָׁמַיִם, &c.

(◌) ultimate is changed into (:) before the affixes of the singular, in the genitive plural, and before the heavy affixes: as, מַלְכֵי, מַלְכֵי, מַלְכֵי, מַלְכֵי, &c. ; בְּגָדֵי, בְּגָדֵי &c. But in the absolute state plural, and before the light affixes, it is changed into (◌): as, מַלְכִים *kings*, מַלְכֵי *my kings*, בְּגָדִים *garments*, בְּגָדֵי.

(*) penultimate is changed mostly into (-), but sometimes into (.) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, מֶ of מֶלֶךְ, and אֶ of אֶלֶף, are changed into מֻ and אֻ; as, מֶלְכִי, בְּנֵי, * בְּנֵי, בְּנֵי; but in the plural, and its light affixes, it is changed into (:); as, מְלָכִים, &c.

(..) penultimate is mostly changed into (.) or (◌); as, סִפְּרִי, סִפְּרָה, סִפְּרִי, סִפְּרָה, חֲלִלִי, חֲלִלָּה, &c. In the plural it follows the same rule as penultimate (◌); thus, סִפְּרִים, סִפְּרֵי, &c. סִפְּרֵיהֶם, &c.

(פָּעַל)—as, אֹזֶן *an ear*, חֹדֶשׁ *a month*, קִדְּוֶה *holiness*, רָחֵב *breadth*, אֹרֶךְ *length*.

The vowel point (ֿ) is changed into *short* (◌◌), and (◌◌) follows the same rule as in the preceding forms. Thus, חֲרָשׁ, חֲרָשִׁים, חֲרָשִׁי, חֲרָשֵׁי.

* Some words retain the (◌ִ); as, נָגֵד, נִגְדִי, נִגְדוֹ, &c.; חָלָד, חִלְדִי. Others take either (◌) or (◌ִ) in the genitive plural; as, יָלָד a child, *gen. p.* יְלָדִי or יִלְדֵי.

† The word פָּעַל *work (action)*, changes (־) into (ו). It is thus inflected.—פָּעַל, *gen.* פָּעֵל, פָּעֵלִי, פָּעֵלְךָ, &c., פָּעֵלְכֶם, &c.; *plural*, פָּעֵלִים, פָּעֵלֵי, פָּעֵלֵיכֶם, אֹהֶל: *a tent*, is declined in the same manner. אֹהֶלִי, אֹהֶלְךָ or אֹהֶלְךָ, &c.; But *plural* אֹהֶלִים, אֹהֶלֵי, אֹהֶלֵי; *gen. p.* אֹהֶלֵיכֶם, &c.; *אֹר* *a form*, תֹּארוֹ or תִּתְאָרוּ. From קִמְץ *a handful*, we find קִמְצוֹ; גָּדַל *greatness*, גָּדֻל.

† Many words of this form have their plural like those of the preceding form; as, בָּקָר, בְּקָרִים; רַתֵּם, רִתְמִים, &c.: נֶנֶה, בְּהֵן; נָכָה from their plural, נִכְחוֹת, גְּנוּחוֹת, בִּהְנוֹת.

(פֶּלַל, פֶּלַעַל)—as, עוֹל *wrong, injustice*, תָּוֶךְ *the middle*, מוֹת *death*; לֵיִל * *an olive*, לַיִל *night*, יַיִן *wine* עֵין *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פֶּעִי) —as, פֶּרִי *fruit*, גֶּדִי *a kid*, אֶרֶי *a lion*, † לְחִי *cheek*, jaw-bone, כֶּלִי *a vessel*.

(:) is changed into (·) or (ַ); and (·) into (:), in the singular: as, פֶּרִי, פֶּרִיךָ, &c.; כֶּלִי, כֶּלִיךָ. In the plural most of them retain (:), and change (·) into (ַ); thus, גִּדִּים, § אֶרֶים or אֶרִיִּים, *gen. pl.* גִּדִּי, &c.—כֶּלִי changes (:) into (ַ), and retains (·); thus, כֶּלִים *gen. pl.* כֶּלִי, כֶּלִיךָ, &c.; כֶּלִיכֶם, &c.

(פֶּעִי) —as, חָלִי || *sickness*, עֲנִי *affliction*, צָרִי or צָרִי *balm*, חָרִי *burning, anger*.

* *Gen. s.* וַיְהִי—וַיְהִי &c. *p.* וַיְהִי, וַיְהִי &c. *gen.* עֵין—עֵינִי, עֵינֶיךָ, &c. *p. (dual)* עֵינֶיךָ *gen.* עֵינִי—עֵינִי, עֵינֶיךָ, &c. But עֵינֹת, signifies *springs, fountains*, and its genitive is עֵינֹת. Thus likewise, מַעְיֵן *a spring, well*, *p.* מַעְיֵנִי or מַעְיֵנֹת, *gen. p.* מַעְיֵנִי and מַעְיֵנֹת. Several other words of this form have their plural in this manner: as, תֵּיִל *a host*, חֵילִים; עֵיר *a young ass*, עֵירִים—בֵּית *a house*, forms its plural בֵּיתִים, and retains the long (ַ) and *dagesh* through the plural inflections: thus, *gen.* בֵּיתִי—בֵּיתִי, בֵּיתֶיךָ, &c.; contrary to general analogy.

† Most words of this form change (:) into (ַ) in pause: thus, פֶּרִי, גֶּדִי, לְחִי.

‡ The plural (dual) of לְחִי is לְחֵיִים, *gen.* לְחֵיִי.

§ A few words of this form change י into א in the plural: as, חָלִי *a ring*, *p.* חָלָאִים; פֶּתִי *a simpleton*, *p.* פֶּתֵיִים or פֶּתֵאִים; צָבִי *a gazelle*; *p.* צָבֵיִים or צָבֵאִים; *f.* צָבִיָּה *p.* צָבֵאוֹת.

|| In pause חָלִי, עֲנִי, צָרִי.

VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as, מִשֵּׁל *a ruler, regent*, חֹתֵן *a father in law*, אֹהֵב *a lover*, שֹׂנֵא *a hater, enemy*, כִּסֵּא *a covered seat, a throne*, סוֹחֵר *a merchant*, מַקֵּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the לִה: as, שֵׁם *a name*.

(..) is mostly changed into (:); as, אוֹיְבִי, אוֹיְבִים, אוֹיְבִי, מַקְלִי, מַקְלוֹת, חֹתְנִי, &c.; or into (-) when the middle letter is a guttural: as, אוֹהְבִי, אוֹהְבוֹ, &c.; סוֹחְרִי, סוֹחְרִים, &c. Before ה, כ, and כּוּ it is changed mostly into (װ); as, חֹתְנִה, מַקְלֶה, מַקְלֶה, sometimes into (װ); as, אוֹיְבֶה, אוֹיְבֶם, שֹׂמֶה, שֹׂמֶה; and into (-) when the 2nd or 3rd radical is a guttural: as, הֶבֶה, אֶהְבֶּם, שֶׁנֶּה, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-); as, מִזְבֵּחַ *an altar, gen. מִזְבַּח*, מִקְלָה *gen. מִקְלֶה or מִקְלֶה*.

Words of the following form belong to this class:—

(פֻּעַל, פֻּעַל)—as, פּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֹרֵב *a raven*, אוֹרֵב *an ambush*; עוֹר *a blind man*, עֹלֵל *a stammerer*, אֵלֵם *a dumb person*.

מִפְעֵל, מִפְעֵל—as, מַסְמֵר *a nail*, מִבְתֵּשׁ *a mortar*, מִפְתֵּחַ *a key*, מִעֲשֵׂר *a tenth part, tithes*; מִסְכֵּן *a poor man*.

(מוֹעֵד פֶּעַ) —as, מוֹפֶת *a wonder*, מוֹעֵד *an appointed time*,
a festival, מוֹקֶשׁ *a snare*; *שֵׁם *a name*, בֶּן *a son*, עֵץ [†] *a tree*.

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גֶּן *a garden*, גִּנִּי *my garden*; לֵב *the heart*, לִבִּי *my heart*; חֹק *a law, statute*, חֻקִּי *my statute*; גָּמֵל *a camel*, גִּמְלִי *my camel*, גִּמְלֶךָ *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(פֶּלֶל) —as, סֵל *a basket*, בַּר *a pail, bucket*, יָם or יַם *the sea*, עָם or עַם *a people*, רַךְ *soft, tender*, דָּל *a poor man*.

These retain (-) in the genitive singular and in the inflection §.

* With Makkeph. —שָׁם, בֶּן. The plural of this word (בָּנִים) is בָּנִים, *gen. p.* בָּנַי —בְּנֵי, בְּנֵיךָ, &c. בְּנֵיכֶם, &c.

† עֵץ and a few others of this form retain (·) through their inflections, except in the genitive plural and the heavy affixes: thus, עֵצִי, עֵצֶךָ, &c. *p.* עֵצִים, עֵצֶיךָ, *gen. p.* עֵצֵי, עֵצֵיכֶם, &c.

‡ Many words of this form have (·) or (-) in their absolute state: as, עָם or עַם; generally (·) in pause; as, דָּל, דֶּל; גֵּל, *a heap*, גָּל; but always (-) in the genitive and the inflections.

§ Except צֶדֶד *the side*, פֶּתַח *a small piece, morsel*, סָף *the threshold*, which take (·) in the inflections: thus, צֶדְדִי, פֶּתְחִי, צֶדֶדְךָ, פֶּתְחֶךָ. From

(פֶּל)—as, יֶשֶׁן a tooth, צֵל a shadow, לֵב the heart, קֵץ end, חֶךְ the palate, אֵשׁ fire.

These retain generally (·) in the genitive singular*, but change it into (.) in the inflection: as, שְׁנֵי, שְׁנֵי, *p.* שְׁנֵי, שְׁנֵי, שְׁנֵי, שְׁנֵי, &c.

(פֶּל)—as, עוֹל a yoke, חֶק a decree, כָּל all, the whole, עֵץ
might, power, strength, תֶּם a drum, תָּם innocence.

Some of these retain ֿ in the genitive: as, עַל *gen.* עָל; others change it into short (ַ) with Makkeph: as, חֶקֶל, מֶלֶךְ.

Before the inflections, (־) is mostly changed into (ֵ); as, עֵוֵל, עֵלִי, עֵלָה, though sometimes into short (ַ); as, עֲזִי; especially before הַ and בָּם : as, חֹקֵי, חֲקִי, חֲקֹה, חֲקֻבֵם, עֲזִי, עֲזָה, עֲזִי or עֲזָה.

(מָפוֹל, מָפֹל)—as, מַעוֹר *a place of strength, a fort*, מַעוֹר, מַעוֹר or מַעוֹרָה; מַעוֹרָה; מִגֶּן *a shield*, מִגְן, *p.* מִגְנִי, מִגְנִי (ט) being here immutable.

Many contracted words derived from roots whose second letter is נ, as, פָּנִים *face, countenance, anger*, (from נָחַם *to breathe through the nose, to snort*), and בַּת *a daughter* (from בָּנָה feminine of בָּן *a son*) belong to this class, and are inflected in a similar manner: thus, פָּנִים, פָּנֶיךָ, פָּנֵינוּ; *plural*, (dual) אֶפְנִים, *g. p.* אֶפְנֵי, אֶפְנֵיךָ, אֶפְנֵינוּ, &c. בָּתִּים, בָּתֶּיךָ, &c. *p.* בָּנוֹת *gen. p.* בָּנוֹתֵי, בָּנוֹתֶיךָ, בָּנוֹתֵינוּ

הַר a mountain, we have in the plural *הָרִים*, *gen. p. הַר, הָרִי*, &c. (ר) being a compensation for *dagesh*. Thus likewise, *פַּר*, pure, selected, *פָּרִים, פָּרִי*, &c.

* Except a few which take (◌) with Makkeph: as, יֵשׁׁוּעַ, לֵב-

† But שָׁנִים, signifies *two*; and שָׁנִים *years*, שְׁנֵי *my years*, שְׁנֵי *thy years*. Several words of this form change (..) into (-): as, יָמִין *a stand, basis*, כְּנֵי; יָמִין *a nest*, with Makkeph יָמִין; but in other respects regular יָמִין, &c. From אֵשׁ *fire*, we have אֵשׁ, אֵשׁ and אֵשׁ instead of אֵשׁ.

בְּנוֹתָיִךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, זָמַל *a camel*, זָמַן *time*, שַׁבָּת *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֶה *a field*, רֹעֶה * *a shepherd*, יָפָה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֶה *a seer*, מַרְאֶה *appearance, colour, vision*, מַעֲשֶׂה *work*.

1. ה־ is changed in ה־ in the genitive singular: as, רֹעֶה *gen.* רֹעֵה; שָׂדֶה, שְׂדֵה.

2. Before the inflections it is dropped: as, רָעִי, רָעִים, רָעִי, רָעִי &c. שְׂדֵה, שְׂדֵה, שְׂדֵה, &c. *p.* שְׂדוּחַ, *gen. p.* שְׂדוּתִי, *or p.* שְׂדִים (by analogy), *gen. p.* שְׂדִי, שְׂדִי, &c.

3. Before the affix of the third person masculine singular, ה־ is mostly retained †: as, שְׂדֵהוּ, מַעֲשֵׂהוּ, מַרְאֵהוּ, &c.—Third person *f. s.* מַרְאֵה or מַרְאֵה, מַעֲשֵׂה or מַעֲשֵׂה †

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (·) into (·): as, רֹעֵה *a shepherdess*; *m.* יָפָה, *f.* יָפָה; *עֹלָה* *one that ascends* *f.* עֹלָה. Except בָּכָה *one who weeps, weeping*, צִפָּה *one who watches, a watchman*, and a few others which form their feminine בָּכִיָּה, צִפִּיָּה.

† This is likewise the case with some nouns not terminating in ה: as, פְּלִנְשָׁה *a concubine*, יָד, *a hand*, יָדֵהּ.

‡ *Aben Ezra* (in צחות) asserts, indeed, that this form (מַעֲשֵׂה) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class :—

(פָּעָה, פִּעָה, פְּעָה)—as, חֶזֶה *the breast*, *p.* חֶזֶה; קֶנֶה *a reed, a sconce*, *p.* קֶנֶה or קִנּוֹת; עֶלֶף *a leaf*, *p.* עֶלֶף; גִּאָה *arrogant*, *p.* גִּאָה; רֶעֶה * *a friend, companion*, *p.* רֶעֶה; קֶנֶה *a purchaser*, *p.* קֶנֶה.

(מִפְעָה, מִפְעָה)—as, מִקְנֶה *p.* (by analogy) מִשְׁנֶה; מִחְנוֹת *dual*, *p.* מִחְנוֹת; מִפְעָה *second in rank, double*, *p.* מִפְעָה; מִפְעָה *a staff, branch, tribe*, *p.* מִפְעָה or מִפְעָה; מִפְעָה *one that strikes*, *p.* מִפְעָה, &c.

78. The following four Classes comprehend nouns feminine terminating in ה־, ת־, ט־.

Those that terminate in ה־ have this in common:—

1st.—That they change ה־ into ת־ in the genitive singular, and before כֵּן.

2nd.—That they retain ת and ט in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing ה־ into וֹת, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in ה־, preceded by an immutable vowel: as, גְּבוּרָה *strength*, תְּחִנָּה *a prayer, supplication*.

* מִשְׁנֶה, רֶעֶה, and מִקְנֶה retain (ו) in the genitive singular.

Excepting the genitive singular, and before כָּם and כֵּן, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת, and the absolute state plural and its genitive are the same. Thus, זְבוּדָה, *gen.* זְבוּדָתִי—זְבוּדָה; *p.* זְבוּדוֹת *gen.* זְבוּדוֹת—זְבוּדוֹתִי, &c.

Words of the following forms belong to this class:—

(פַּעוּלָה, פַּעוּלָה, פַּעִילָה)—as, אֲכִילָה *a meal*; עֲבוּדָה *service, labour*; גְּדוּלָה or גְּדֻלָּה *greatness, joy*.

(פַּעוּלָה, פַּעוּלָה)—as, חֲבוּרָה *a bruise*, בְּבוּרָה *an early fig*.

(פִּילָה, פִּילָה, פִּילָה)—as, צָרָה *distress, anguish*, קָמָה *standing corn*; שִׁיבָה *old age*, צִידָה *provision*; בִּינָה *understanding*.

(פִּלָה, פִּלָה, פִּלָה)—as, בָּלָה *a bride*; מִדָּה *a measure*; סֹכָה *a hut, tabernacle*, חֻקָּה *a law*.

(תַּפִּלָה, תַּפִּלָה, תַּפִּלָה)—as, תַּפִּלָּה *a prayer*, תְּהִלָּה *praise*; מְגִלָּה *a roll, volume*.

(מַעָה, תַּוְעָה)—as, מַכָּה *a smiting, wound*, מִסָּה *a tempting, temptation*; תּוֹרָה *a law, instruction*, תִּוְבָּה *an acknowledgment, thanks*.

XI.

80. The eleventh Class comprehends nouns having the same termination as the preceding, viz. הָ, but preceded by mutable (·) or (·): as, שָׁנָה *a year*, שְׁנָה *sleep*.

ה־ ultimate has already been explained ; and (τ) or (·) penultimate are changed into (:), except in the plural absolute. Thus, שָׁנָה, *gen.* שָׁנָה, &c. Plural שָׁנוֹת, *gen.* שָׁנוֹתֵי שָׁנוֹת, &c.

Obs.—Words having (τ τ) for their vowels, preceded by (:), change (:) into (·) or (-); as, בְּרָכָה a *blessing*, *gen.* בְּרָכָה, בְּרָכָה, בְּרָכָה, &c., *p.* בְּרָכוֹת, *gen.* בְּרָכוֹתֵי. See the examples under the form פָּעֻלָּה.

Words of the following forms belong to this class:—

(פָּעֻלָּה, פָּעֻלָּה—as, שָׁנָה a *year*, יָפָה fair, beautiful, מִנָּה* a *portion*, שִׁפָּה † *lip*; פָּאָה a *corner*, מֵאָה ‡ a *hundred*.

(עָצָה, מוֹעֲצָה—)as, עָצָה *advice, counsel*, שָׁנָה *sleep*, חֲמָה *anger*; מוֹרָשָׁה an *inheritance*, מוֹעֲצָה a *device*.

(§ פָּעֻלָּה, פָּעֻלָּה—as, נְדָבָה a *free gift*, *gen.* נְדָבָה; צִדְקָה righteousness, *gen.* צִדְקָה; גְּעֵרָה a *rebuke*, *gen.* גְּעֵרָה; קֶעֱרָה a *dish*, *gen.* קֶעֱרָה; חֲרָדָה terror, *gen.* חֲרָדָה; נִבְלָה a *carcase*, *gen.* נִבְלָה.

* מְנוּחָה (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׁפָחוֹת or (dual) שְׁפָתַיִם, *gen.* שְׁפָחוֹת or שְׁפָתַי; אֵלָה an *oath*, retains the first (τ); thus, *gen.* אֵלָה, אֵלָה, &c.

‡ *p.* מֵאוֹת, dual מֵאוֹתַיִם, instead of מֵאוֹתַיִם.

§ Most words of this form retain (·) in the genitive: as, אֲבִירָה, *gen.* אֲבִירָה; אֲבִירָה—אֲבִירָה cattle, has its genitive אֲבִירָה; עֲצָרָה a *crown*, *gen.* עֲצָרָה; מֵצָרָה, *gen.* מֵצָרָה. (See observation, on Class XIII.)

|| *p.* קְעֻרוֹת, *gen.* קְעֻרוֹתַי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive: as, מְעָרָה a *cave*, *gen.* מְעָרָה; מְעָרָה an *aqueduct*, *gen.* מְעָרָה.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms **פָּעַל**, **פָּעַל** and **פָּעַל**; as, for instance, **מַלְכָּה** *a queen*, from **מֶלֶךְ** *a king*; **נַעֲרָה** *a young woman, a girl*, from **נָעַר** *a boy*; **עֲזָרָה** *aid, assistance*, from **עָזַר** *an aid, help*; **סִתְרָה** *a hiding-place, shelter*, from **סָתַר** *a secret place, shelter, protection*; **חֲרָבָה** *a waste, ruin* from **חָרַב** *dryness desolation*.

ה־ has already been explained. The short vowels (-) (◌) (◌) and (◌) with the following (:) are retained, except before the absolute state plural, where the short vowels are changed into (:), and the (:) of the second letter into (◌).—Thus **מַלְכָּה**, *p. מַלְכוּת*; **נַעֲרָה**, *p. נַעֲרוֹת*; **חֲרָבָה**, *p. חֲרָבוֹת*; **עֲזָרָה**, *p. עֲזָרוֹת*; **סִתְרָה**, *p. סִתְרוֹת*; **חֲרָבָה**, *p. חֲרָבוֹת*; **שְׂמֻלָּה**, *p. שְׂמֻלוֹת*.

Words of the following forms belong to this Class:—

(**פָּעַלָּה**, **פָּעַלָּה**, **פָּעַלָּה**) } —as, **עֲלָמָה** *a young woman*, **שְׂלָמָה**
 . (**פָּעַלָּה**) } and, **שְׂמֻלָּה** *a robe, garment*; **שְׂמֻחָה**
joy, **אֲהָבָה** *love*, **נִבְשָׁה** or **נִבְשָׁה** *a ewe-lamb*, **יָלְדָה** *a girl*,
שְׂפָחָה *a bondmaid*; **חֲרָפָה** *a reproach*; **חֲרָבָה** *a ruin, desolation*, **חֲכָמָה** *wisdom*; **עֲרָמָה** *cunningness*.

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in **ת־**, **ת־**, **ת־**, **ת־**, or **ת־**, as, **נִבְרָת** *a mistress*, **כִּתְנֶת*** *a coat*, **טַבַּעַת** *a ring*.

* This word has several other forms. (See Kimchi in **שרשים**).

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(מַפְעֵלָה or מַפְעֵלָת, מַפְעֵלָת) —as, מַלְחָמָה or מַלְחָמָה war, מִשְׁפָּחָה † a family, מְמִשְׁלָה rule, dominion מִשְׁקָלָה.

(תַּפְעֵלָה or תַּפְעֵלָת, תַּפְעֵלָת) —as, תַּפְאָרָה or תַּפְאָרָת glory, splendour ; אֶמְתָּחַת a sack.

(עֵלָת, תוֹעֵלָת, מוֹעֵלָת) —as, יָשְׁבָת staying, sitting, יָשְׁבָתִי my sitting, תוֹחֵלָת hope, מוֹלָדָת birth-place, native-place.

To the above class belong אִשָּׁה or אִשָּׁת g. אִשְׁתִּי —אִשְׁתִּי, אִשְׁתִּי p. אִשׁוֹת, or more usually נָשִׁים g. p. נָשִׁי —נָשִׁי, נָשִׁי —אֱמֶת truth, (for אֱמֶת), is thus inflected אֱמֶתִי, אֱמֶתֶךָ, אֱמֶתוֹ, &c.

Exercise.

In translating the following exercises, the student must insert the words IS, ARE, &c, where he finds the asterisks* : as—

כָּל־יְמֵי עָנִי *רָעִים, וְטוֹב לֵב *מִשְׁתָּה תָמִיד

All the days of the afflicted man ARE evil, and (but) a cheerful heart IS a continual feast.

שָׁמַע ¹ בְּנִי † מִפֶּסֶר ² אֲבִי, וְאֶל־תִּטּוֹשׁ ³ תּוֹרַת אִמִּי :
יֵרָא ⁴ * יֵי * רֵאשִׁית ⁵ דָּעַת ⁶ : מוֹת ⁷ וְחַיִּים * בְּיָד ⁸ לְשׁוֹן ⁹ :

¹ Hear † † ² Instruction. ³ Do not forsake. ⁴ Fear. ⁵ Beginning, or chief. ⁶ Knowledge. ⁷ Death. ⁸ Hand, power. ⁹ Tongue.

† Or מִשְׁפָּחָת g. p. מִשְׁפָּחוֹת.

‡ For the signification of the untranslated words, see the *Index of Words* at the end of the work.

הוֹן עֲשִׂיר * קִרִּית עֶז * מַחֲמַת דָּלִים * רִישָׁם : גַּם
 לְרַעְהוּ יִשְׁנָא רֶשׁ , וְאַהֲבִי עֲשִׂיר רַבִּים : כָּל־אֲחִי רֶשׁ
 שְׁנֵאָהוּ , וְדָל מַרְעֵהוּ וַפָּרַד : רַעַף וְרַע אֲבִיךָ אֶל־תָּעֹזב ,
 וּבְבֵית אֲחִיךָ אֶל־תָּבֹא בַיּוֹם אֵיךְךָ : שׁוּט לָפֹס ,
 מִתֵּג לְחִמּוֹד , וְשִׁבְט לָגוֹ כְּסִילִים : עֲטָרַת זִקְנִים *
 בְּנֵי בָנִים , וְתַפְאֶרֶת בָּנִים * אֲבוֹתָם : עֲטָרַת תַּפְאֶרֶת *
 שִׁיבָה , בְּרֶרֶךְ צִדְקָה תִּמְצָא : זָבַח רְשָׁעִים * תִּוָּעֵבֶת *
 יי , וְתַפְלֵת * יִשְׁרִים * רְצוֹנוֹ : מִקְרִיב זָבַח מִחִיל דָּלִים
 וּזְבַח בֵּן לְעֵינֵי אָבִיו : זָבַח צַדִּיקִים * שׁוֹעֵת פִּיהֶם
 וְקוֹל רִנָּתָם : יִבְקַע שָׁמַיִם : בּוֹנֶה בֵּיתוֹ בְּחִיל זָרִים *
 כּוֹנֵם אֲבָנִים לְקַבְּרוֹ :

10 Wealth. 11 The rich *man*. * 12 City. 13 Strength. 14 Dread, destruction. 15 A poor *man*. 16 Poverty. 17 Likewise, even. 18 Neighbour, *friend*. 19 Is-hated. 20 A poor *man*. 21 A lover, friend. 22 Many. 23 Hate-him. † 24 Is-separated. 25 Do-not forsake. 26 Do-not-come. 27 Calamity. 28 A whip. 29 A bridle. 30 A rod. 31 Body, back. 32 A fool. 33 A crown. 34 Glory. 35 Parents. 36 Old age. 37 Righteousness. 38 She-(it) will-be-found. 39 Sacrifice. 40 *רָשָׁע* a wicked man. 41 Abomination. 42 Prayer. 43 *יָשָׁר* a *straight*, upright man. 44 *רְצוֹן* will, delight, favor. 45 He-that-offers. 46 *נָחֵל* wealth, substance, goods. 47 *Is like one* that slays. 48 Before-the-eyes-of, in-the-presence-of. 49 Cry, supplication. 50 Sound. 51 Song, prayer. 52 Cleaves, *penetrates*. 53 He-that-builds. 54 A stranger. 55 Gathers. 56 A stone. 57 A grave.

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman¹-of virtue²] is a crown³ to [of]-her husband,⁴ but-[and]-as-rotteness⁵ in his bones,⁶ is one-that-causes-shame.⁷

House⁸ and-wealth⁹ are the inheritance¹⁰-of fathers¹¹, but-[and] from-the-lord is a prudent¹²woman [woman prudent].

The way¹³-of a-fool¹⁴ is right¹⁵ in-his-own-eyes;¹⁶ but-[and] the-wise-man-¹⁷ hearkens¹⁸ unto counsel.¹⁹

The light²⁰-of the eyes rejoices²¹ the heart;²² and-a-good-report²³ [and-report good] fattens²⁴ the bone.

In-the-light²⁵-of the king's countenance [face-of-the²⁶ king²⁷] is life;²⁸ and-his-favour²⁹ is as-a-cloud³⁰-of the latter-rain.³¹

The wrath³²-of a king is as messengers³³-of death: but [and] a wise man [a man wise³⁴] will-pacify-it³⁵ [her].

The grave³⁶ and-destruction³⁷ are before³⁸ the Lord, how-much-more³⁹-then the hearts-of the children⁴⁰-of men? [man⁴¹].

הוֹן 9 בֵּית 8 – מְבִישָׁה 7 עֲצָמוֹת p. עֲצָם 6 רָקַב 5 בָּעַל 4 עֲמֶרֶת 3 תֵּיל 2 אִשָּׁה 1
 שׁוֹמֵעַ 18 וְחָכָם 17 עֵין 16 יִשָּׁר 15 אֵוִיל 14 דָּרָךְ 13 – מִשְׁבָּלֶת 12 אָב 11 נְחֹלֶה 10
 פָּנִים 26 אֹר 25 – תִּרְשֹׁן 24 שְׁמוּעָה מוֹכֵר 23 לֵב 22 יִשְׁמַח 21 מָאֹר 20 – עֵצָה 19
 אִישׁ חָכָם 34 מְלָאכִים p. מְלָאךְ 33 הָמָה 32 – מְלָקוֹשׁ 31 עֶבֶד 30 רְצוֹן 29 תַּיִם 28 מְלָךְ 27
 אֲדָם 41 בָּנִים p. בֵּן 40 אָף בִּי 39 נָגַד 38 אֲבִדוֹן 37 שְׂאֵל 36 – יִכְפָּרָנָה 35

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

מַעֲנֶה כִּךְ יֵשִׁיב חֲמָה : A soft answer turneth away
wrath.

שְׁמוּעָה טוֹבָה תִּרְשֵׁן עֲצָם : A good report maketh the
bone fat.

אֲרִי נוֹהֵם וְרוֹב שׁוֹמֵק : As a roaring lion, and a
greedy bear, so is

מֹשֶׁל רָשָׁע עַל עַם דָּל : A wicked ruler over a poor
people.

84. As qualifying words, adjectives are placed after their respective nouns : thus, אִישׁ טוֹב *a man good*, i. e. *a good man* ; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number :* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number* ; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary ; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב *a good man* אֲנָשִׁים טוֹבִים *good men*
 אִשָּׁה טוֹבָה *a good woman* נָשִׁים טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטוֹב	<i>the good man</i>
הָאִשָּׁה הַטוֹבָה	<i>the good woman</i>
הָאֲנָשִׁים הַטוֹבִים	<i>the good men</i>
הַנָּשִׁים הַטוֹבוֹת	<i>the good women</i>
בְּנִי הַקָּטָן	<i>my little son</i>
בְּתִרְךָ הַקְּטָנָה	<i>thy little daughter</i>
בְּנֵי הַקְּטָנִים	<i>his little sons</i>
בָּנוֹתֶיכֶם הַקְּטָנוֹת	<i>your little daughters</i>
הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנָּשִׁים טוֹבוֹת	<i>the women are good</i>

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן *signifies Simeon is just.*

בְּנִי קָטָן *my son is little*
 בִּתּוֹ קְטַנָּה *thy daughter is little*
 בְּנָיו קְטַנִּים *his sons are little*
 בְּנוֹתֵיכֶם קְטַנּוֹת *your daughters are little.*

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters כ *as*, מ *from*, (*than*), and ב *in*, *amongst*; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality : as—

גָּדוֹל כַּיָּם *great AS the sea.*

מ or מִן indicates superiority : as—

גָּדוֹל מִיָּם *great from the sea, i. e. greater than the sea.*

ב the superlative : as—

הַגָּדוֹל בְּאֲנָשִׁים *the great amongst men, i. e. the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקֶפֶת בְּמוֹשָׁחַר *Who (is) this that-looketh-forth*
as-the-dawn,

יָפָה כְּלַבָּנָה בָּרָה כַּחֲמָה *fair as-the-moon, pure as-the-*
sun.

טוֹב חֶסֶדְךָ מִחַיִּים *Better (is) thy mercy than life.*

לֹא טוֹב אֲנֹכִי מֵאַבּוֹתַי *I am not better than my ances-*
tors.

קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרֵי שָׁמַיִם *Our pursuers were swifter than the eagles of heaven.*

הִנֵּה אֶלְפֵי הָדָל בְּמִנְשַׁה *Behold my thousand (i. e. my family [is] the poorest among Manasseh ;*

וְאֲנִי הַצָּעִיר בְּבֵית אָבִי *and I [am] the least in my father's house.*

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ גָּדוֹל, הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ *
גָּדוֹל? מַלְכִּים גָּדוֹלִים, הַמֶּלְכִּים * גָּדוֹלִים, הַמֶּלְכִּים הַגָּדוֹלִים,
עִיר גְּדוֹלָה וְחֻזְקָה, הָעִיר הַגְּדוֹלָה וְהַחֲזָקָה, הָעִיר * גְּדוֹלָה
וְחֻזְקָה, עָרִים גְּדוֹלוֹת, הָעָרִים הַגְּדוֹלוֹת, הָעָרִים * גְּדוֹלוֹת,
מְתוֹק * כְּדָבָשׁ מְתוֹק מְדָבֵשׁ, מֵר * מַמּוֹת, מָרָה כְּלַעֲנָה,
חֶלֶק ¹⁰ מִשְׁמֵן ¹¹, הַגָּדוֹל בַּמֶּלְכִּים, הַקָּטָן בַּאֲנָשִׁים, הַגָּבוֹר ¹²
בַּגְּבוּרִים, הַחֲכָם ¹³ בַּחֲכָמִים :

¹ A king. ² Great. * Insert the copula IS or ARE according as the noun is singular or plural. ³ עִיר a city, *p.* ⁴ חֲזָק strong
⁵ Sweet. ⁶ Honey. ⁷ Bitter. ⁸ Death. ⁹ Wormwood. ¹⁰ Smooth.
¹¹ Oil. ¹² Strong, mighty. ¹³ Wise.

מְתוֹם * הָאוֹר וְטוֹב * לְעֵינַיִם : מְתוֹקָה * שְׁנֵת *
הָעֵבֶר * כְּשֹׁשְׁנָה * בֵּין ⁷ הַחוֹחִים * בֵּין * רַעֲיָתִי ¹⁰ בֵּין

¹ Light. ² Good. ³ עֵין eye. ⁴ שְׁנָה sleep. ⁵ A labourer. ⁶ A rose.
⁷ Amongst. ⁸ חוֹחַ a thorn. ⁹ So. ¹⁰ רַעֲיָה a shepherdess.

הַבְּנוֹת¹¹ : בַּחֲמִין¹² * לְשֵׁנִים¹³ וְרָעֵשׁ¹⁴ לְעֵינַיִם בֵּן * הָעֵצֶל¹⁵
 לְשִׁלְחִיו¹⁶ : חֶלֶק מִשְׁמָן * חֶבֶה¹⁷ וְאַחֲרֵיתָהּ¹⁸ * מָרָה בְּלַעְנָה :
 עֵזָה¹⁹ בְּמִנּוֹת * אֶהְבֶּה²⁰ קָשָׁה²¹ מִשְׁאֵל * קִנְאָה²² : מָה²³ *
 עַז מֵאֲרִי²⁴ וְמָה מִתּוֹק מִדְּבַשׁ : טוֹב אַחֲרֵית דְּבַר
 מֵרֵאשִׁיתוֹ²⁵ : טוֹבָה חֲכָמָה²⁶ מִגְּבוּרָה²⁷ : טוֹב * כָּלָב²⁸ חֵי
 מֵאֲרִיָּה מֵת : הָאָדָם²⁹ הַגָּדוֹל בְּעֵנָקִים³⁰ הֵיא הֵיתָה³¹
 הֵיפָה³² בְּנָשִׁים וְהֵנְאוּהָ³³ בְּבָנוֹת :

- ¹¹ a daughter. *p.* בְּנוֹת. ¹² Vinegar. ¹³ שֵׁן a tooth. ¹⁴ Smoke.
¹⁵ Sluggard. ¹⁶ To those that send him. ¹⁷ חֶבֶה the palate, gums.
¹⁸ End. ¹⁹ Strong, bold. ²⁰ Love. ²¹ Hard. ²² The grave. ²³ Jealousy.
²⁴ What. ²⁵ A lion. ²⁶ Beginning. ²⁷ Wisdom. ²⁸ Strength.
²⁹ A dog. ³⁰ Man. ³¹ A giant. ³² Was. ³³ Fair, beautiful.
³⁴ Comely, agreeable.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, * אֶחָד *m.*, אַחַת *f.*, one, † שְׁלֹשָׁה *m.*
 שְׁלוֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.* ראשונה *f.* first
 שְׁנִי, *m.* שְׁנִית *second*; and,

3rd.—*Fractional*: as, חֲצִי *half*, שְׁלִישִׁית *a third part*.

* In Ezek. xviii. and xxxiii. we find the words אֶחָד and חֶדֶד used for אֶחָד.

† It is very remarkable that (חֶדֶד) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the חֶדֶד. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, אִישׁ אֶחָד *one man*; אִשָּׁה אַחַת *one woman*; בָּנִים אֶחָד עָשָׂר *eleven sons*, בָּנוֹת אַחַת עָשָׂר *eleven daughters*; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form * (which does not, however, alter their signification): as, אֶחָד אֶחָד *one*, אֶחָד עָשָׂר *eleven*; שְׁנַיִם שְׁנַיִם *two*, שְׁנֵי עֵדִים or שְׁנֵי עֵדִים *two witnesses*; שְׁלֹשׁ שְׁלֹשׁ *three*, עֶשְׂרֵה שְׁלֹשׁ *thirteen*, מֵאוֹת שְׁלֹשׁ *three hundred*.

have, like most other abstract nouns, originally received the same termination : as, for instance, חֵכְמָה *wisdom*, גְּבוּרָה *strength*, תְּבוּנָה *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This form appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words אֶחָד and אַחַת, which are sometimes used in the *genitive*; as, אֶחָד הַהָרִים *one-of the mountains*; אַחַת עֲרֵיד *one-of thy cities*. But even these cease to be *genitives* when followed by כִּי ; as, אֶחָד מִבָּנָיו *one of his sons*; אַחַת מֵעֵינָיו *one of thine eyes*, of being expressed by מִן, which literally means *from*, and not by the *form* of the numeral.

90. Cardinal numbers from one to ten.

	Fem.		Mas.		
	<i>Const.</i>	<i>Absolute.</i>	<i>Const.</i>	<i>Absolute.</i>	
One	אַחַת	אָחַת	אֶחָד	אֶחָד †	א* 1
Two {	שְׁתֵּי	שְׁתַּיִם	שְׁנֵי	שְׁנַיִם	ב 2
	שְׁתַּיִם		שְׁנַיִם		
Three	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה †	שְׁלֹשָׁה	ג 3
Four	—	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַה	ד 4
Five	חֲמִשׁ	חֲמִשׁ	חֲמִשָּׁה	חֲמִשָּׁה	ה 5
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שֵׁשֶׁה	ו 6
Seven	שֶׁבַע	שֶׁבַע	שֶׁבַעַת	שֶׁבַעַה	ז 7
Eight	—	שְׁמוֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה	ח 8
Nine	תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעַה	ט 9
Ten	—	עָשָׂר	עָשָׂרַת	עָשָׂרַה	י 10

* The letters are used as *numerals* in the printed Hebrew Bibles, to mark the chapters and verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	אָךְ לך	= 1000 + 500 + 30 + 4 = 1534
Exodus	אַרְבַּ	= 1000 + 200 + 9 = 1209
Leviticus	נֶסֶךְ	= 50 + 9 + 800 = 859
Numbers	אַרְבַּח	= 1000 + 200 + 80 + 8 = 1288
Deuteronomy	הֵנָּה	= 5 + 50 + 900 = 955

† אֶחָד and עָשָׂרַה admit of the plural: as, אֶחָדִים *units*, עָשָׂרוֹת *tens*, *decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, שְׁלֹשָׁה יָמִים a *triad* of days, or a period of time consisting of three

Ten to twenty.

	Mas.		Fem.	
Eleven	—	אחת עשרה אחד עשר *	11	יא
Twelve	—	שתיים עשרה שנים עשר	12	יב
Thirteen	—	שלוש עשרה שלשה עשר	13	יג
Fourteen	—	ארבע עשרה ארבעה עשר	14	יד
Fifteen	—	חמש עשרה חמשה עשר	15	טו
Sixteen	—	שש עשרה ששה עשר	16	טז
Seventeen	—	שבע עשרה שבעה עשר	17	יז
Eighteen	—	שמונה עשרה שמונה עשר	18	יח
Nineteen	—	תשע עשרה תשעה עשר	19	יט

Twenty and upwards.

Twenty	עשרים	כ
Twenty-one	אחד ועשרים	כא
Twenty-two	שנים ועשרים	כב
Twenty-three	שלשה ועשרים	כג
Thirty	שלשים	ל
Forty	ארבעים	מ

days, עשרת אנשים, a decade of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between שמנת עשר אלה and שמונה עשר אלה (Judges xx. 25—44). Or between עשרת שקלים and עשרה שקלים (Lev. xxvii. 5—7.)

* Or עשתי עשרה, עשתי עשר.

Fifty	חמשים	נ
Sixty	ששים	ס
Seventy	שבעים	ע
Eighty	שמנים	פ
Ninety	תשעים	צ
Hundred	מאה cons. מאת	ה
Two Hundred	מאתים or שני מאות	ר
Three Hundred	שלש מאות	ש
Four Hundred	ארבע מאות	ת
Five Hundred	חמש מאות	ך
Six Hundred	שש מאות	ם
Seven Hundred	שבע מאות	ן
Eight Hundred	שמונה מאות	ף
Nine Hundred	תשע מאות	ץ
A Thousand	אלף	א
Two Thousand	אלפים · שני אלפים	ב
Three Thousand	שלשת אלפים	ג
Ten Thousand	רבוא · עשרת אלפים	י
Twenty Thousand	רבואתים	כ
Thirty Thousand	שלש רבוא	
Hundred Thousand	מאת אלף	
Two Millions	עשרים מאות אלף	

Ordinal Numbers.

91. The following are the Ordinal Numbers:—

First.....	רִאשׁוֹנָה	רִאשׁוֹן
Second	שְׁנִי	שְׁנִי
Third	שְׁלִישִׁית	שְׁלִישִׁי
Fourth	רְבִיעִית	רְבִיעִי
Fifth	חֲמִישִׁית	חֲמִישִׁי
Sixth	שִׁשִּׁית	שִׁשִּׁי
Seventh	שְׁבִיעִית	שְׁבִיעִי
Eighth	שְׁמִינִית	שְׁמִינִי
Ninth	תְּשִׁיעִית	תְּשִׁיעִי
Tenth	עֲשִׂירִית	עֲשִׂירִי

Obs. 1.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names**; thus, from שְׁנַיִם *two*,—שְׁנִי, שְׁנִי *second*. From שֵׁשׁ *six*,—שִׁשִּׁי *sixth*. The rest take an additional ' between the second and third radical: as, from שְׁלֹשׁ *three*, *m.* שְׁלִישִׁי *f.* שְׁלִישִׁית. Except רִאשׁוֹן, derived from ראש *the head, chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals: but then the number always follows the noun, or the noun is repeated:—Thus, שְׁנַיִם עָשָׂר יוֹם *twelve days*, but יוֹם הַיָּשָׁנִים עָשָׂר or יוֹם הַיָּשָׁנִים עָשָׂר יוֹם *the twelfth day*, חֲמִשִּׁים שָׁנָה *fifty years*; but שְׁנַת הַחֲמִשִּׁים שָׁנָה or שְׁנַת הַחֲמִשִּׁים שָׁנָה *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, בְּשָׁנָה אַרְבַּע *in the year four*, בְּשָׁנָה שִׁבְעָה *in the year seven*, i.e. *in the fourth, seventh, year*.†

* As from מְצָרִים, מְצָרִי, and מְצָרִית.

† In such cases the numeral is always followed by ל; as, בְּעָשׂוֹר לַחֹדֶשׁ *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, חָצִי *m.*, מֶחֶצֶה *f.* *a half*, *gen.* חֲצִי *m.* מֶחֶצֶת or מֶחֶצִית *f.* The rest of the *fractional* numbers are indicated by placing the *feminine ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year* ; whereas, שָׁנָה הַשְּׁלִישִׁית signifies, *the third year*. In some cases the noun is omitted : as, ‘And ye shall give חֲמִישִׁית *a fifth* unto Pharaoh.’—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns : thus, the preposition אֶל *to*, and the termination י (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to* or *for me* ; and with נוּ (from אֲנוּ *we*, לָנוּ *to us*). Thus likewise מִן *from*, and י, forms מִי or מִמֶּנִּי *from me*. (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

3rd Person.			2nd Person.			1st Person.			SINGULAR.		PLURAL.	
She	הִיא	הִיא	Thou.....	אַתָּה	אַתָּה	I.....	אֲנִי	אֲנִי	אֲנִי	אֲנִי	אֲנִי	אֲנִי
To her	לָהּ	לָהּ	To thee	לָךְ	לָךְ	To, or for me	לִי	לִי	לִי	לִי	לִי	לִי
Her.....	אֹתָהּ	אֹתָהּ	Thee.....	אֹתְךָ	אֹתְךָ	Me.....	אֹתִי	אֹתִי	אֹתִי	אֹתִי	אֹתִי	אֹתִי
From her....	מֵאֹתָהּ	מֵאֹתָהּ	From thee	מֵעֵיךְ	מֵעֵיךְ	From him....	מֵאֵי	מֵאֵי	מֵאֵי	מֵאֵי	מֵאֵי	מֵאֵי
On her	בָּהּ	בָּהּ	In, or on thee....	בְּךָ	בְּךָ	On him	בְּעֵי	בְּעֵי	בְּעֵי	בְּעֵי	בְּעֵי	בְּעֵי
As she.....	כְּמוֹתָהּ	כְּמוֹתָהּ	As thou	כְּמוֹתְךָ	כְּמוֹתְךָ	As he.....	כְּמוֹתָיו	כְּמוֹתָיו	כְּמוֹתָיו	כְּמוֹתָיו	כְּמוֹתָיו	כְּמוֹתָיו
They.....	הֵם	הֵם	You	אַתָּם	אַתָּם	You	אַתָּם	אַתָּם	אַתָּם	אַתָּם	אַתָּם	אַתָּם
To them.....	לָהֶם	לָהֶם	To You	לָכֶם	לָכֶם	To You	לָכֶם	לָכֶם	לָכֶם	לָכֶם	לָכֶם	לָכֶם
They	אֹתָם	אֹתָם	You	אֹתְכֶם	אֹתְכֶם	You	אֹתָנוּ	אֹתָנוּ	אֹתָנוּ	אֹתָנוּ	אֹתָנוּ	אֹתָנוּ
From them	מֵאֹתָם	מֵאֹתָם	From you	מֵעֵיכֶם	מֵעֵיכֶם	From you	מֵעֵיכֶם	מֵעֵיכֶם	מֵעֵיכֶם	מֵעֵיכֶם	מֵעֵיכֶם	מֵעֵיכֶם
On them.....	בָּהֶם	בָּהֶם	On you	בְּכֶם	בְּכֶם	On you	בְּעֵיכֶם	בְּעֵיכֶם	בְּעֵיכֶם	בְּעֵיכֶם	בְּעֵיכֶם	בְּעֵיכֶם
As they.....	כְּמוֹתָם	כְּמוֹתָם	As you	כְּמוֹתְכֶם	כְּמוֹתְכֶם	As you	כְּמוֹתֵנוּ	כְּמוֹתֵנוּ	כְּמוֹתֵנוּ	כְּמוֹתֵנוּ	כְּמוֹתֵנוּ	כְּמוֹתֵנוּ

95. Each of the preceding pronouns may be further varied :—

1st.—By the conjunctive ו *and* : as, וְאֲנִי *and I*, &c. וְלִי *and unto me*, וּמִמֶּנָּה *and from her*, וְאִתִּי *and me*, בָּהֶם *and on or amongst them*.

2nd.—By the interrogative הָ : as, הֲאַתָּה בְנִי *art-thou my son ?* הֲלֵנוּ אַתָּה *if-for-us thou*, i. e. *art thou for us* ; הֲמִמֶּנִּי יִפְלֵא כְּלִדְךָ *if-from-me can be difficult any thing*, i. e. *is their any thing too difficult for me ?*

3rd.—By שׁ (from אֲשֶׁר) *that, which* : as, שְׁאֲנִי *that I*, שֶׁהֶם *that they*, שֶׁלִּי *that which belongs to me*, שֶׁלְּךָ *that which belongs to thee*.

Obs.—שְׁלִי, שֶׁלְּךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine, &c.* They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac *ܕܝܠܝ, ܕܝܠܟ, ܕܝܠܗ*, are compounded of *ܕܝ* *which* *לִי* *to me* &c.

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his* &c., is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages ; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, *לִי* *to me*, *לְךָ* *to thee*, &c. : as, לִי כָּל הָאָרֶץ, 'MINE is the whole earth,' (Exod. xix. 5.) לוֹ יְהוָה 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אֵף לְךָ הָאָרֶץ, 'THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) לִי יְדוּרִי 'My beloved is MINE, and I am HIS, (Cant. ii. 16).

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns :

רָרָה, rarely	וּ, <i>m.</i>	זֹאת, rarely	זֶה, <i>f.</i>	—	This
הַלְהִי, <i>m.</i>	הַלְלוֹ, <i>f.</i>	—	הַלְלוֹ	Com.	That yonder
הַלְהִי, rarely	אֵל.	—	—	—	These or those

They are declined thus :—

These	אלה	This	זאת	This	זה	Nom.
To these	לָאלֵה	To this	לְזֹאת	To this	לְזֶה	Dative.
These	אֵת-אֵלֵה	This	אֵת-זֹאת	Thihs	אֵת-זֶה	Ob.
From these	מֵאֵלֵה	From this...	מִזֹּאת	From this	מִזֶּה	} Ab.
With these	בְּאֵלֵה	With this	בְּזֹאת	In this	בְּזֶה	
As these	כְּאֵלֵה	As this	כְּזֹאת	As this	כְּזֶה	Com.

97. **הַזֶּה** and **הַיָּא** are frequently used for the demonstrative pronoun, *that*; and **הֵם** and **הֵן** for *those*; but they cannot, like the preceding, receive any of the prefixes (except **הַ**). The rest of the prefixes, when required, are added to the noun: as, **הָאִישׁ הַזֶּה** *that man*, **מִן הָאִישׁ הַזֶּה** *from that man*, **בְּאִישׁ הַזֶּה** *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

הָאִישׁ הַזֶּה <i>this man</i>	הָאִישׁ הַהוּא <i>that man</i>
הָאִשָּׁה הַזֹּאת <i>this woman</i>	הָאִשָּׁה הַהִיא <i>that woman</i>
הָאֲנָשִׁים הָאֵלֶּה <i>these men</i>	הָאֲנָשִׁים הָהֵם <i>those men</i>
הַנְּשִׁים הָאֵלֶּה <i>these women</i>	הַנְּשִׁים הָהֵן <i>those women.</i>

But when the pronouns precede their substantives, the **הַ** is omitted, and the verb, *to be*, is understood: as, **זֶה הָאִישׁ** *This is the man*. **הוּא הַדָּבָר** *That is the thing*. **הִיא הָאִשָּׁה** *That is the woman*. **אֵלֶּה הָאֲנָשִׁים** *These ARE the men*. **וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל** *And-these-are the-names-of the-sons-of Israel*.

Relative Pronouns.

99. The relative pronoun **אֲשֶׁר** (as a prefix **שׁ**), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי *The-Lord WHO spake to me.*
(Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ *A man WHO HIS mother, i. e.*
a man whose mother

הַנַּעֲרָה אֲשֶׁר אָמַר אֵלַיָּהּ *The damsel WHO I shall say TO*
HER i. e. the damsel to
whom I shall say.

הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם *The-land WHICH thou-didst go-*
out FROM there, i. e. the land
from which or whence thou
camest. (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ *The land WHICH thou liest*
UPON her, i. e. upon which
thou liest (Gen. xxviii. 13).

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ *A-man WHO the-spirit-of God*
IN-HIM, i. e. in whom the
spirit of God is. (Gen. xli.
38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes **ב**, **ל**, **מ**, **בְּאִשֶּׁר**, **בְּאֵשֶׁר** (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הַפָּכָב *which compasses* (Gen. ii. 10), הַהֹלֵךְ *which goeth* (Gen. ii. 14), הַהֹלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer*.

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* מַה * *what? how?* as, מִי אַתָּה *who art thou?* מִי הָאִישׁ הַזֶּה *who is this man?* מִי אַתְּ בְּתִי *who art thou, my daughter?* מַה אֶמַּר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא signifies *who is he?* מִי הִיא *who is she?* But מַה הוּא (*what he*), מַה הִיא (*what she*), signify *what is it?* The same מִי אֵלֶּה *who are these (persons)?* but מַה אֵלֶּה *what are these (things)*.

מִי is thus declined:—מִי *who*, לְמִי *to whom* or *whose*, אֶת־מִי *whom*, מִמֵּי *from whom*, בְּמִי *with or through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax.

* מַה generally before words beginning with ה or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מַה or מָה); מַה before those which begin with א, ה, or ר, except before הוּא and הִיא, where it is always מִי.

Exercise.

גַּר אֲנִי * עַמְכֶּם : אֲנִי * בְּנֶךְ *¹ בְּכֹרֶךְ² : מִי * אֵתָּה בְּנִי ?
 מִי * אֵת בְּתִי³ : בֶּן-אֲבִרְהָם אֲנִי * : בֵּת בְּתוּאֵל אֲנִי * :
 אֲנִי * יוֹסֵף אֲחִיכֶם * אֲשֶׁר מְכַרְתֶּם * אֹתִי מִצְרַיִם⁶ : אֲמַרִי⁷
 אַחֲרָי * אֵת * : הוּא אָמַר * לִי אַחֲתִי הִיא * וְהִיא אָמְרָה¹⁰
 אַחִי הוּא * : אֶת-אֲחִי אֲנִי * מִבְּקֹשׁ¹¹ הִגִּידָה¹² לִי אֵיפָה
 הֵם * רָעִים¹³ : וַיֹּאמֶר¹⁴ אֲלֵיהֶם מֶרְגֵּלִים¹⁵ אַתֶּם * : וַיֹּאמְרוּ¹⁶
 אֵלָיו לֹא¹⁷ אֲדֹנָי¹⁸ : כָּלָנוּ¹⁹ בְּנֵי אִישׁ אֶחָד נַחֲנוּ * בְּנִים²⁰
 אֲנַחְנוּ * : שְׁנַיִם עָשָׂר עֶבְרִיךָ²¹ אַחִים אֲנַחְנוּ * בְּנֵי אִישׁ
 אֶחָד בְּאֶרֶץ כְּנָעַן : לָמִי * אַתָּה וְאַתָּה תִּלְךָ וְלָמִי * אֵלֶּה
 לְפָנֶיךָ²² : הִשְׁלִיכּוּ²³ אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר * בַּמִּדְבָּר וַיֵּד
 אֶל-תִּשְׁלָחוּ²⁴ בּוֹ :

¹ בֶּן. ² First-born. ³ בֵּת. ⁴ אָח a brother. ⁵ Ye have sold.
⁶ מִצְרַיִם Egypt. ⁷ Say. ⁸ אַחֲוֹת a sister. ⁹ He said. ¹⁰ She said.
¹¹ Seeking. ¹² Tell. ¹³ Pasturing. ¹⁴ And he said. ¹⁵ מֶרְגֵּל a spy.
¹⁶ And they said. ¹⁷ No. ¹⁸ אֲדוֹן a lord. ¹⁹ כָּל all. ²⁰ כֵּן honest,
upright. ²¹ עֶבֶד. ²² Before thee. ²³ Cast ye. ²⁴ Ye shall not send,
i. e. lay.

לָמָּה רַמִּיתֶם¹ אֶתְנוּ לֵאמֹר² רְחוּקִים³ אֲנַחְנוּ * מִכֶּם
 מְאֹד * וְאַתֶּם בְּמִקְרַבְנוּ * יֹשְׁבִים⁴ : הִנֵּה⁵ אֲנִי כָּא * אֶל בְּנֵי
 יִשְׂרָאֵל וְאַמְרִיתִי * לָהֶם אֱלֹהֵי⁶ אֲבוֹתֵיכֶם * שְׁלַחְנִי⁷ אֲלֵיכֶם

¹ Have ye deceived. ² Saying. ³ רְחוּק distant. ⁴ Very. ⁵ קָרֵב
 midst. ⁶ יֹשֵׁב one that sits, dwells. ⁷ Behold. ⁸ Come. ⁹ And
 I say. ¹⁰ The-God-of. ¹¹ אֲבוֹת fathers. ¹² He-has-sent-me.

וַאֲמָרוּ לִי מָה שְׁמוֹ מָה אָמַר אֱלֹהִים: מָה זֹאת עָשָׂה
 אֱלֹהִים לָנוּ: מָה-הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתָם: אַתָּה
 יָדַעְתָּ כִּי בְכָל-כֹּחַ עָבַדְתִּי אֶת-אֲבֹיָךְ וַאֲבִיכָן
 הִתַּל בִּי: הִנֵּה לִי שְׁתֵּי בָנוֹת אוֹצִיָּאָה אַתָּה אֱלֹהִים
 אֵינְנוּ גְדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא-חֲשַׁךְ מִמֶּנִּי מְאוֹמָה
 כִּי-אִם אוֹתָךְ: בְּזֹאת נֹאזֶת לָכֶם אִם תִּהְיוּ כְּמִנִּי:
 גֹּוֹר בְּאֶרֶץ הַזֹּאת: אֶרֶץ אֲשֶׁר אֲבַנְיָה בְּרוּל:

¹³ And-they-shall-say. ¹⁴ שֵׁם a name. ¹⁵ Shall I say. ¹⁶ Did. ¹⁷ Deed.

¹⁸ Ye have done. ¹⁹ Know. ²⁰ That. ²¹ כֹּחַ strength. ²² I-have-served.

²³ אָב. ²⁴ He has deceived (deceit accompanied with derision).

²⁵ I-will bring out. ²⁶ He did not withhold. ²⁷ Any thing. ²⁸ But.

²⁹ We will consent. ³⁰ Dwell. ³¹ אָבִן.

I am thy'-father, and-thou' art my-daughter.†
She is my-mother, and-these are her-children. This
is my little son, and-this is my little daughter. He
loved¹ her more-than-all² his-children. They are my
father's brothers, and she is my sister. Is this your
little brother who called³ me? Is this the little girl
who said⁴ that⁵ her father loved her more than all his
daughters? This is not the city,⁶ nor is this the
house,⁷ which I have built.⁸ Who art thou, my son?
and what is thy name? Who art thou, my-daughter?

בְּנִיתִי ⁶ כִּי ⁵ אֶמְרָה ⁴ קָרָא ³ מְבַל ² אָהָב ¹

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

and-what *is* thy-name? He *is* a wise man and a great king. She *is* fairer⁷ than-her-sister, and the most comely⁸ amongst daughters. His little brother will-be greater⁹-than-he. Whose *art* thou,¹⁰ and whither goest¹⁰-thou, and whose *are* these before¹¹-thee? Whither is thy' beloved¹² gone [went¹³], *O thou* fairest of women! whither did thy beloved turn¹⁴ that-we-may-seek-him¹⁵ with thee.¹⁶

7 יפה 8 נאווה 9 יגדל 10 תלך 11 לפניך 12 דוד 13 הלך
14 פנה 15 יבקשנו 16 עם.

CHAPTER VI.

VERBS.

102. Verbs are either Primitive or Derivative (art. 18, page 20.) Perfect or Imperfect,* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches†, denominated—

1, קל or פעל; 2, נפעל; 3, פפעל; 4, פפעל; 5, הפעיל; 6, הפעל; 7, התפעל. (Art. 18.)

* All verbs not included in the first conjugation (Art. 13.) are called *imperfect*.

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew

Obs. 1.—Intransitive verbs do not, of course, admit of all the preceding forms; nor, indeed, do all transitive verbs,—some being used in one form only, others in several, and few in all.

2.—The first of these forms, **קל**, is appropriated to primitive verbs, the rest to the derivatives.

3.—**קל**, **פעל** and **הפעיל**, are called *active forms*, because they are mostly used in an active sense. **נפעל**, **פועל**, and **הפעל**, are denominated *passive forms*, and **התפעל**, the *reflective form*.*

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*.† (Art. 18.)

Character and Signification of the several Forms or Branches.

103. **קל** or **פעל** expresses simple action (transitive or intransitive), *being* or *a state of being*; as,

Grammar. The name **בנינים** *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c., as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated **פועל**, **פועל**, **פועל**, **התפעל**, &c., but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p. 16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ה, ו, י, ט, נ, and, in a few instances, ס.

פָּקַד *to visit*, *פָּקַדָּה *he visited*; הָיָה *to be*, הָיָה *he was*; חָלָה *to be sick*, חָלָה *he was sick*.

104. נָפַעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נָכְסוּף *to be desirous*; נִפְקַדָּה *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקִידָּה (for הִנְפְקִידָּה *to be visited*; אֶשְׁבֵּר (for אֶנְשְׁבֵּר *I shall be broken*.

Obs. 1.—When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as, הֵאָכַל *to be eaten*.

2.—Neuter verbs cannot, strictly speaking, admit of a *passive*; there are, nevertheless, many verbs of this description found in the *passive* form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became*, *was brought into existence*, it happened. From חָלָה *to be sick*, נִחְלָה *he became sick*.

3.—Some verbs of this form have apparently a *reflective* signification: as, נִאָּחַזָּה *and I hid myself* (Gen. iii. 18), הִפָּרַדָּה *separate thyself* (Gen. xii. 13), הִתְאַסְּפִי *gather yourselves together* (Gen. xlix. 1);

* The primary signification of this verb (נָקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning:—to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive*: thus, **וַאֲתַחְבֵּא** and *I remained hidden* (*I hid myself*, would be **וַאֲתַחְבֵּא**, as in Gen. iii. 8, **וַיִּתְחַבֵּא** and *he hid himself*); **וַיִּפְרָד** *be separated*, i. e. *do not follow me*; **הִשָּׁמֶר** *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi 24); **וַיִּשְׁמְרוּ** *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, **וַיִּשָּׁבַע** *he swore*, **וַיִּלָּחֶם** *he fought*, **וַיִּנָּחַח** *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, i. e. made to do so by some authority: and he that fights, is at the same time fought. **וַיִּנָּחַח** means literally *he became eased*, the physical effect of sighing.

105. **פִּעַל** has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as —

* Ewald, in his "*Kritische Grammatik der Hebraische Sprache*," Art. 103, maintains that the primary signification of this form is reflexive. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the rule the exception: as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus—Gen ii. 4, **וַיִּתְחַבֵּא**; ii. 23, **וַיִּתְחַבֵּא**; iii. 4, **וַיִּתְחַבֵּא**; 7, **וַיִּתְחַבֵּא**; iv. 18, **וַיִּתְחַבֵּא**; v. 2, **וַיִּתְחַבֵּא**; vi. 21, **וַיִּתְחַבֵּא**; vii. 11, **וַיִּתְחַבֵּא**; 22, **וַיִּתְחַבֵּא**; viii. 2, **וַיִּתְחַבֵּא**; 5, **וַיִּתְחַבֵּא**; ix. *ibid.* **וַיִּתְחַבֵּא**; x. 9, **וַיִּתְחַבֵּא**, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, **וַיִּהָרָה** *he hastened*; **וַיִּצְמַח** *it sprouted, grew*; **וַיִּצְמַח** *it grew rapidly, abundantly*.

*Kal.*שָׁבַר *to break.*אָבַד *to be lost, to perish.*רָדַף *to pursue.*כָּתַב *to write.*חָזַק *he was strong.*לָמַד *to learn.**Piel.*שָׁבַר *to break in pieces, to shatter.*אַבַּד *to destroy, to ruin.*רָדַף *to pursue continually, to prosecute.*כָּתַב *to write often, repeatedly.**חָזַק *he made strong, he strengthened, fortified.*לָמַד *he made another learn, i. e. he taught.*

Thus likewise שָׁכַח *he forgot*, שָׁכַח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טָהַר *he made clean, purified*; טָמֵא † *he was unclean*, טָמֵא *he made unclean, defiled.*

106. פָּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (־) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught.*

* Hence it often denotes habitual action; thus, כּוֹתֵב *one that writes*; but כּוֹתֵב *one that is accustomed to write, i. e. a writer by profession*; רוֹצֵחַ *one that kills*; but מְרַצֵּחַ *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as וְיִטְהַר הַכֹּהֵן *And the priest shall make him clean, i. e. he shall pronounce him clean* (Levit. xiii. 28); וְיִטְמֵא אוֹתוֹ *and he shall make him unclean, i. e. he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְדִּיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just*. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in Pāl; as, סָקַל *to stone*, סָקַל *to remove stones.*

Obs.—When the second radical happens to be one of the letters א, ה, ח, ע, the *dagesh* is compensated by lengthening the preceding vowel: as, בִּאֵר (for בִּאֶר) *to explain*; בִּאֵר (for בִּאֶר) *he explained*; בִּרַּךְ (for בִּרְךָ) *he blessed*; בִּרַּךְ (for בִּרְךָ) *he was blessed* *

107. הִפְעִיל has mostly a causative signification; its characteristic is the prefix הִ, the second radical having (..) or (י־) as, הִפְקִיד or הִפְקִיד *to cause another to visit*; הִאֲכִיל *he caused another to eat*, i. e. *he fed*, or *provided him with food*; הִבְעִיר *he caused another to burn*.†

108. הִפְעַל is the passive of the preceding: its characteristic is the prefix הִ with short (◌) or (◌): as, הִפְקַד *he was caused to visit*; הִשְׁכַּב *he was caused to lie down*.

* This compensation does not, however, always take place: as, נִאֵץ *he vexed*, נִהַג *he led*, טִהַר *he purified*, כִּחַשׁ *he denied*, בִּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בִּעַר *to make burn, to kindle, to set on fire*, הִבְעִיר *to cause to burn*, i. e. *to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3; Jud. xv.). In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פָּתַח *to open with force*; hence *to engrave*: וִיכָרַךְ (Kal) signifies *and he kneeled*, from כָּרַךְ *the knee*; וִיכָרַךְ (Hip.) *he caused to kneel* (See Gen. xxiv. ‘And he made the camels to kneel’): but וִיכָרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification:* its characteristic is the prefix **הִתְ** added to the form Piel: as, **הִתְפַּקֵּד** *to visit or to inspect one's self*; **הִתְנַפַּל** *he threw himself* (from **נָפַל** *to fall*); **הִתְנַלַּה** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not: as, **הִתְחַלַּה** *to pretend to be sick*; **הִתְעַשָּׂר** *he pretended to be rich, acted the rich man, or boasted to be such*.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity: as, **יֵלְבִינוּ** *they shall become white*; **יֵאָדְמוּ** *they shall become red*; **הִשְׁלִיךְ** *he threw down, cast away*, **הִשְׁבִּים** *he rose early, i. e. with eagerness, or before the usual time*.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָלַל**: as, **הִתְפַּלֵּל** *he prayed earnestly, devoutly*; **הִתְהַלֵּךְ** *he walked continually, or he walked by his own effort, unassisted*; **הִתְאַבֵּל** *he mourned greatly*; **הִתְאַפַּחַ** *he was angry*.

† Except the derivative words, Pu'āl, Hophāl, and Hithpāel, which being passive verbs, admit not the imperative. Niphāl, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See Obs. 3, p. 105.)

Each of the three active forms admits of two participles*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדָּה, denominated the *constructive* form.

112. From this infinitive the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, ב, בּ, מ, ל: as, פָּקַד or פִּקְדָּה *to visit*, בִּפְקֹד *in visiting*, בִּפְקֹדָה *as visiting*, לְפָקֵד *to visit, or for the purpose of visiting*, מִפְקֹד *from visiting*, בְּהִפְקֹד *in being visited*, בְּהִפְקֹדָה *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

TABLE XV.
Verbs with their Objective Pronominal Affixes.
KAL.

[illegible]

TABLE XVI.
Imperfect Verbs with their Objective Pronominal Affixes.

[illegible]

¹ Or **יְהִי** **יְהִי**. ² In some instances with (ט) under ת: as, **הִשְׁבַּעְתָּנוּ** (Josh. ii. 17. Cant. v. 9.); **יִלְחָמוּ** (Jer. ii. 27.) which according to rule ought to have been **יִלְחָמוּ הִשְׁבַּעְתָּנוּ**. * Or with י, **יְהִי**. ³ Sometimes with (ט) under the third radical: as, **קָנָי** (Prov. viii.) especially in pause: as, **שָׁכַחְנִי**. ⁴ Or **פָּקַדְךָ**, and in pause **יְהִי**. ⁵ Or **יְהִי**. ⁶ When the second or third radical is a guttural then the first receives (:) and the second (ט): as, **שָׁמַעְנִי** hear me, **שָׁמַעְנָה** hear her, **מָשַׁחְהוּ** anoint him, &c. ⁷ Sometimes with (.) as, **נִצְרָה** (Prov. iv.) ⁸ In pause **אֶפְקֹדְךָ** and with *dagesh* in ד: as, **אֶרְאֶךָ** I will show thee; **אֲבָרְכְךָ** I will bless thee. ⁹ Or **אֶפְקֹדְהוּ** or **אֶפְקֹדְהָ**. — Obs. The ה is sometimes omitted, and compensated by *dagesh* in פ: as, **אֶפְקֹדְנוּ**. So likewise **אֶפְקֹדְךָ** or **אֶפְקֹדְהָ**, or **תִּפְקֹדְנוּ**, or **תִּפְקֹדְךָ**, or **תִּפְקֹדְהָ**. ¹⁰ Or **תִּפְקֹדְנוּ**. ¹¹ Sometimes with an additional כ: as, **יִשְׁכַּחְנִי** they shall seek me. ¹² Or **אֲשִׁימוּךְ**, &c. **תִּשְׁמַעְנִי**, &c. So **סָבַד**, **סָבְנִי**, &c. **אֲסֹב**, **אֲסֹבְךָ**, &c. **אֲסֹבְנוּ**, &c. **תִּרְאֵנִי**, &c. **תִּרְאֶךָ**, &c. **תִּרְאֶה**, &c.

pause: as, שְׁכַחְתִּי. ⁴ Or פָּקַדְתִּי, and in pause פָּקַדְתִּי. ⁵ Or פָּקַדְמוֹ. ⁶ When the second or third radical is a guttural then the first receives (:)

and the second (τ): as, שָׁמַעְנִי hear me, שָׁמַעְתָּהּ hear her, מִשָּׁחָהוּ anoint him, &c. ⁷ Sometimes with (.) as, נָצַרָה (Prov. iv.) ⁸ In pause אֶמְקֶה

and with *dagesh* in ה: as, אֶרְאֶה *I will show thee*; אֲבִרְכֶךָ *I will bless thee*.⁹ Or אֶפְקְדְהוּ or אֶפְקְדֵהוּ. — *Obs.* The ה is sometimes omitted, and

compensated by *dagesh* in פּ: as, תִּפְקְדוּ, תִּפְקְדוּהוּ, תִּפְקְדוּהוּ, or תִּפְקְדוּהוּ, תִּפְקְדוּהוּ, תִּפְקְדוּהוּ, or תִּפְקְדוּהוּ. ¹⁰ Or תִּפְקְדוּהוּ. ¹¹ Some-

times with an additional ב: as, **וְשֵׁשׁ בָּנִים יִשְׁׁלְּכֻם**: *they shall seek me*.¹² Or **אֲשִׁימָהּ, אֲשִׁימָהּ, &c. תְּשִׁימֵנִי, תְּשִׁימֵנִי, &c.** So **סָבַד, סָבַדְנִי, סָבַד, &c. אֶסְבֹּד, אֶסְבֹּדְנִי, אֶסְבֹּד, &c.**

[illegible]

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives ' in addition to the masculine; the second person *m. p.* יְ; the second person *f. p.* נִּה. Thus—

Infinitive (KAL)		Infinitive (NIPHAL)	
פָּקַד or פִּקֵּד		הִפָּקַד	
Imperative.		Imperative.	
פָּקַד visit thou,	<i>m.s.</i>	הִפָּקַד be visited,	<i>m.s.</i>
פִּקְדִי "	<i>f.s.</i>	הִפָּקְדִי	<i>f.s.</i>
פָּקְדוּ visit ye,	<i>m.p.</i>	הִפָּקְדוּ be ye visited,	<i>m.p.</i>
פִּקְדְנָה	<i>f.p.</i>	הִפָּקְדְנָה	<i>f.p.</i>

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m.s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

Infinitive.		3rd person.
Kal	פָּקַד	פָּקַד
Piel	פִּקֵּד	פִּקֵּד
Pual	פִּקֵּד	פִּקֵּד
Hiphil	הִפָּקַד	הִפָּקַד

The third person of *Hophal* and *Hithpaël* are formed in the same manner. (See Table X.) In Niphal

the ה is rejected, and the characteristic נ retained: thus, from הִפָּקֵד (for הִנְפָּקֵד) *to be visited*, נִפָּקֵד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining it to the letters יְתִי *I*; תְּתִי *thou, m.*; תְּתִי *thou, f.*; הִתְּ* *she*; נִנְי *we*; הִתְּמִי *you, m.*; תְּתִינְי *you, f.*; י for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, ג, י, א; thus—*imp.* פָּקֵד—*future*, אֶפָּקֵד *I shall visit*; תִּפָּקֵד *thou shalt visit*, תִּפָּקֵדִי *thou shalt visit, f.*; יִפָּקְדוּ *they shall visit, m., &c.*

118. In the same manner are the future tenses of derivative verbs formed; except the future of Niphāl, which rejects the ה of the imperative. (See Table X.)

* (הִתְּ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, פָּקֵד *one that did visit*, פָּקֵדָה *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix ׀ and *dagesh* in the following letter*, or ׀ (before א), are often used to express the *past*; as, תִּפְקֹד thou shalt visit, וְתִפְקֹד and thou hast visited, אֶפְקֹד I shall visit, וְאֶפְקֹד and I did visit; יֹאמַר he shall say, וְיֹאמַר and he said; נֵלֵךְ we shall go, וְנֵלֵךְ and he went.

Obs. 1.—This prefix (׀ or ׀) is denominated by Grammarians ׀ *conversive*†, because it changes the tense from future into past. But ׀ (with sh'va) before future tenses, is merely *copulative*: as, וְאֶפְקֹד and I shall visit; וְיֹאמַר and he shall say.

2.—Words thus converted from the future into the past by the prefix ׀, having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple

* Except where the prefix is ׀ with sh'va: as יִדְבֹר, יְהִי, &c., when the *dagesh* is omitted: thus, וְיִדְבֹר, וְיְהִי, &c. Except, likewise, when the prefix is א; as, אֶמַר, אֶלֶךְ, אֶפְקֹד, where the *dagesh* is compensated by the long vowel under the ׀: thus, וְאֶמַר, וְאֶלֶךְ, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ׀ never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ׀ has no influence on the accent. (See the examples in the first note.)

syllable, not followed by sh'va: thus, יָסוּב, יָקוּם, יֵשֵׁב, יֵאָמֵר, — יִפְּנוּ, יִקָּבֵעוּ, יִשָּׁבֵעוּ, יִשְׁמְעוּ. But if the preceding conditions be wanting, the accent is not removed; hence we have וְיֵאָמֵר, וְיִמָּוֶת, וְיִדְבַּק, וְיִקְרָא, וְיִגָּשׁ, וְיִצְאֵהוּ, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirik instead of (..) in the future: as, וְיֵשֶׁן, וְיִקְיֶן.

120. The past tense, with the prefix ו or ו, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, פָּקַדְתִּי *I have visited*, וּפָקַדְתִּי *and I shall visit*; אָמַרְתָּ *thou hast said*, וְאָמַרְתָּ *and thou shalt say**; הָיָה *he or it was*, וְהָיָה *and he or it shall be*; אָמַר *he said*, וְאָמַר *and he shall say*.

Obs. 1.—This ו is likewise denominated *conversive*. But when a past tense, having ו prefixed, is preceded by another past tense, the ו is in that case merely *copulative*, and the verb retains its past signification: as, קָרָא וְאָמַר *he called and said*.

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וּמִצְאָתָּ.

† Except verbs of the fifth, and some of the eighth conjugations.

פִּקֵּד or פִּקֵּד one that visits, and the passive participle, by inserting ו between the *second* and *third* radical: as, פִּקְדוֹד.

122. The participles of the derivative verbs are mostly formed by the prefixes נ, ה, מ, מ, מֵה, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form*: as, *m.* אֲנִי פִקֵּד — *f.* אֲנִי פִקְדָה I am visiting, or I visit. (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb*.

* These letters are probably fragments of the words מִי *who*, or מַה *what*.

124. *Remarks and Observations on the preceding Verb.*

Obs. 1. The *dagesh*, in the first radical beginning a word or syllable, as פָּקֵד, פָּקֵדְתִּי, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters פ ת ב נ ד כ פ ת, but not in those beginning with any other letter: as, לָמַדְתִּי, לָמַדְתִּי.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations תָּם, תָּן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקֵד—The *forms* of the infinitive of *Kal* are either (פָּעַל): as, פָּקֵד to visit, שָׁכַב to lie down; or (פָּעַל): as, פָּקֵד; or (פָּעַל): as, שָׁכַב.*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, פָּקֵד וְפָקֵד אֶתְּכֶם, פָּקֵד יִפְקֹד אֶתְּכֶם, visiting, he will visit you, i. e. he will surely visit you (Gen. l. 24).

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, ב, ב, : as, בְּפָקֵד in visiting, בְּפָקֵד, &c. (See the preceding Table.) בְּשָׁכַב in lying down, בְּשָׁכַב, בְּשָׁכַב †

Before מִקֵּץ (־) is changed into short (־); as, מִשָּׁל cons. מִשָּׁל, to rule, מִשָּׁל־בָּנוּ to rule over us. This rule is equally applicable to all words terminating in (־); as, מִקֵּץ, מִקֵּץ, with מִקֵּץ, מִקֵּץ, &c. (See Part I. p. 79.)

* The following *forms* occur sometimes; בָּשָׁל to boil; גָּדַל to be great; לִירָאָה to fear; לְאַהֲבָה to love; לְקִרְבָּה to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, ב, ב, ב. (See Syntax.)

Obs. 4.—Participles, as has already been observed, supply the present tense: as, *אֲנִי לֹמֵד*, *m.* *אֲנִי לֹמְדָה*, *f.* *I learn*; * *אֲתָה עוֹמֵד*, *m.* *אֲתָה עוֹמְדָה*, *f.* *thou standest*; *הוּא יֹשֵׁב* *he sits*, *הִיא יֹשֶׁבֶת* *she sits*; *אֲנִי הֹלְכִים*, *m.* *אֲנִי הֹלְכוֹת* *we walk*, &c. *אֲנִי קָרָא* *I call*, *אֲנִי קָרוּא* *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say *אֲנִי אָדָם* *I am a man*, *הוּא מֶלֶךְ* *he is a king*, *אֲנַחְנוּ אֲנָשִׁים* *we are men*, so likewise *אֲנִי חָכָם* (not *חֹכֵם*) *I am wise*, *הוּא חָכָם* *he is wise*, *הֵמָּה חֲכָמִים* *they are wise*; *אֲנִי אָדָם* *I am red*; *אֲתָה גָדוֹל* *thou art great*, *הַמְּלָאכָה גְּדוֹלָה* *the work is great*; *אֲנַחְנוּ רָעִבִים* *we are hungry*.

Additional Examples.

דוּדִי צֹה וְאָדָם *My beloved is white and ruddy.* (Cant. v. 10.)

נִשְׁחָרָה אֲנִי וְנָאָה *I AM black, and (yet) comely.* (Ibid. i. 5.)

יָדְעוּ כִּי רָעִבִים אֲנַחְנוּ *They know that we ARE hungry.* (2 Kings, vii. 12.)

הָעָם רָעָה וְעָפָה וְצָמְאָה *The people ARE hungry, and-weary, and-thirsty.* (2 Sam. xvii. 29.)

Obs. 5.—*פָּקֵד*—This is by some grammarians called the *root*. It has either (—) for the second vowel, as the word under consideration,

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (י־) instead (..); as, *תּוֹמִיךְ* (Ps. xvi. 5.) *יֹסִיף* (Isa. xxix. 14.) or (—); as, *אֶבְרָהָם*. A few also are found with ה (paragoric): as, *בִּעְרָה* (Hos. vii. 4.) Or with י (paragoric): as, *נִשְׁכְּנִי* (Deut. iii. 3.)

and then it is said to be of the form *פעל*, which is chiefly appropriated for active verbs; or it has () or (־) for the second vowel, and then it is said to be of the form *פעל*, and *פעל* : as, *הָפִיץ* *he was willing*, *זָקֵן* *he was old* ; *יָכַל* *he was able*, *קָטַן* *he was little*.*

Obs. 6.—Verbs of the form *פעל* express their different persons in the same manner as, *פָּעַל* (*פָּקַד*): thus, *הָפִיץ*, *הִפְצִיתִי*, *הִפְצִיךָ*, &c. † (not *הִפְצִיתִי*). But those of the form *פעל*, retain (־) in all cases where those of the form *פעל* have (-). Except in the second person plural, where they change (־) into short (׀); thus, *יָכַלְתָּ*, *יָכַלְתִּי*, *יָכַלְתֶּם*, *יָכַלְתֶּן*, *יָכַלְתִּי*, *יָכַלְתֶּם* † *יָכַלְתֶּם* † *יָכַלְתֶּן*. *Future* *אֶיכָּל* *I shall be able*, *תִּיכָּל*, &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus :

וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי יִשָּׁכַח עָלָיו הָעָנָן וּבָבֹד יְהוָה
מִלְּפָנָיו אֶת־הַמִּשְׁכָּן :

And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.

* Verbs of this form have, of course, their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) *הָפִיץ*, *הִפְצִי*, *הִפְצִי*, *יָכַל* ; *יָכַלְתָּ*, *יָכַלְתִּי* ; whereas those of the form *פעל* change (-) and (:) into long (׀) as *אָמַר* *he said*, *אָמַרְתָּ*, *אָמַרְתִּי*.

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (־) cannot retain the accent, on account of the terminations *ם*, *תָּן* (see p. 116), it follows, that the vowel must be changed into its corresponding (׀); thus, *יָכַלְתֶּם*, *יָכַלְתֶּן*. For the same reason is (־) in *יָכַלְתִּי*, *יָכַלְתֶּם*, changed into short (׀) when they occur with *con-* *versive* : thus, *יָכַלְתִּי*, *יָכַלְתֶּם*.

Obs. 7.—פָּקַדְתִּי—Verbs, whose third radical is ת, drop this letter before the affixes תִּי, תָּ, תְּ, תִּם, and תֵּן: as, פָּרַת, *he cut* (פָּרַתָּה, פָּרַתְּהָ, פָּרַתְּהוּ) (not פָּרַתִּי, פָּרַתְּהוּ, פָּרַתְּהָ). The same in the derivative verbs נִבְרַתִּי (not נִבְרַתְּהָ, נִבְרַתְּהוּ, &c.).

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule, dropping the second נ; as, נָתַתִּי *I gave*, נָתַתָּה, נָתַתְּהָ, נָתַתְּהוּ (not נָתַתִּי, &c.); נ is likewise dropped before the affixes נִי, נָה; as, נָתַנִּי (for נָתַנְנִי) *we gave*; הִאֲנִינָה (for הִאֲנִינְנָה) *listen ye*.

9.—פָּקַדְתָּ—Sometimes with an additional ה (Paragogic): as, וְקָדַתָּה (Josh. xiii. 11), וְקָדַתָּה (2 Kings xiv. 10).

10.—פָּקַדְתָּ—The first (:) is changed into (-) when the third radical is ע: as, שָׁמַעְתָּ.

11.—פָּקַדְתָּ—In a few instances with ת; as, אָזַלְתָּ (Deut. xxxii), וְנִפְלַחְתָּ (Psalm cxviii), and with א*; as, נִבְרַחְתָּ (Ezek. xxxi).

12.—פָּקַדְתָּ—Some verbs (mostly intransitives) take (-) instead of (־) for their second vowel in the imperative and future: as, קָרַב *come near, approach*, fut. אֶקְרַב; שָׁכַב *lie down*, fut. אֶשְׁכַּב; especially when the second radical is a guttural, or the third ח or ע; as, שָׁאַל *ask*, fut. אֶשְׁאַל; צָעַק *cry*, fut. אֶצְעַק; שָׁלַח *send*, fut. אֶשְׁלַח; שָׁמַע *hear*, fut. אֶשְׁמַע. Some take an additional ה (Paragogic), with short (ַ) or (ִ) for their first vowel: as, שָׁמְרָה for שָׁמֹר, קָרַבָּה for קָרַב, שָׁלַחָה for שָׁלַח; שָׁמַעָה, and in pause, שָׁמַעָה for שָׁמַע. Some few take short (ַ) in the second person: as, מָלְכִי *reign thou*, f.—חָרַבִּי, in pause חָרַבִּי *be dry*, f.—חָרַבְנִי *m. p. be ye dry, desolate*.

13.—פָּקַדְתָּ—ה is sometimes dropped, and the vowel placed under the final י: as, קָרְאִי *call ye*, שָׁמְעִי *hear ye*, (instead of קָרְאָה, שָׁמְעָה). So likewise the third person *p. f. fut.* תִּהְיֶינָה for תִּהְיֶינָה *they shall be*.

* In a few instances we find the third person plural *m.* with א; as, הָלְכוּ *they went* (Josh. x.), אָבוּ *they were willing*; for הָלְכוּ אָבוּ.

Obs. 14.—אֶפְקֹד—Sometimes with an additional ה; as, אֶשְׁמְרָה *I will keep*, אֶשְׁלַח *I will send*; for אֶשְׁמֹר, אֶשְׁלַח. So likewise with some of the other persons: as, יִהְיֶה *let him hasten*, for יִהְיֶשׁ; נִשְׁלַח for נִשְׁלַח.

15.—תִּפְקֹדוּ, יִפְקֹדוּ—Sometimes with ׀ (Paragodic): as, תִּשְׁמְעוּ, יִשְׁמְעוּ for תִּשְׁמְעוּ, יִשְׁמְעוּ.*

Niphal.

16.—*Inf.* הִפְקֹד—Or with (־); as, הִאֲבִל (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters: as, בָּעָטָה for בָּהֶעָטָה (Lam. ii.) לָהֶעֱנוֹת for לָעֲנוֹת (Ex. x.) The same in hiphil, לְשָׁמִיעַ for לְהִשְׁמִיעַ.

17.—*Part.* נִפְקֹד—with (׀) to distinguish it from the third person *m.* of the past, which has always, (׀); except in pause, when the distinction is lost. But the feminine participle נִפְקֹדָה is distinguished from the third person נִפְקֹדָה (in pause), by the position of the accent.

Obs.—This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed; thus—

הַשַּׁעַר נִסְגָּר *the gate is shutting.*

הַשַּׁעַר סָגור *the gate is shut.*

18.—נִפְקֹד—In a few instances with ו: as, נִהַפֹּךְ (Est. ix. 1.) גִּמּוּל (Gen. xviii. 27.)

19.—*Imp.* הִפְקֹד—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, הִפְקֹד, הִפְקֹד, or הִפְקֹד. (See Part I. p. 81.)

20.—אֶפְקֹד—See the preceding remark. The א has some-

* Seldom with the second person *f.*: as, תִּפְקֹדוּ, תִּפְקֹדוּ (Ruth) for תִּפְקֹדוּ, תִּפְקֹדוּ.

times (.) ; as, אֶשְׁבַּע (Gen. xxi. 24.) אֶמְלִיט ; and with an additional ה : as, אֶמְלִיטָה (Gen. xix. 20).

Obs. 21.—יִפְקֹד.—With conversive ו sometimes with (-) ; as, וַיִּזְכֹּר (Gen. xxi. 8) ; and with (־) when the accent is on the *penultimate* : as וַיִּזְכֹּרֶה (Gen. xxv. 9).

22.—הִזְכִּירָה.—Sometimes with (-) ; as, הִזְכִּירָהּ.

Piel.

23.—*Inf.* פָּקַד.—In some instances with (־) ; as, רָפָא (Exod. xxi.) יָסַר (Ps. cxviii).

24.—פָּקַד.—Sometimes with (-) ; as, אָפַר *he destroyed*, especially when the 3rd radical is ה, or ע, or ר ; as, שָׁלַח *he sent away*, חָצַע *he cut off*, שָׁבַר *he broke in pieces* ; and sometimes with (־) ; as, דִּבֶּר or דִּבַּר *he spoke*.

Pual.

25.—פָּקַד.—In a few instances with short (־) instead of (־) ; as, פָּרַח (Ezek. xiv. 4).

Hiphil.

26.—*Inf.* הִפְקִיד or הִפְקִיד.—and in a few instances with (-) for the last vowel : as, הִפְצִיר (1 Sam. xv.).

27.—*Part. Pas.* מִפְקִיד.—or with short (־) instead of (־) ; as, מִשְׁפָּחָה, מִשְׁפָּחָה.

28.—*Fut.* אֶפְקִיד.—instead of אֶהֱפִיד, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained ; as, יִהְיֶה־שֵׁעַ (Ps. cxvi.), יִהְיֶה־לִּי (Isa. liii.), instead of יִהְיֶה־שֵׁעַ, יִהְיֶה־לִּי.

29.—יִפְקִיד.—Sometimes with (-) : as, יִבְטַח, and sometimes with (־) ; as, יִבְרַח ; especially with conversive ו ; as, וַיִּבְרַח.

Hophal.

30.—*Past* הִפְקִיד or הִפְקִיד.—with short (־) through the whole branch, unless when followed by (־) in which case the first (־) becomes long : as, הִפְקִיד, הִפְקִיד, הִפְקִיד, fut. אֶפְקִיד, &c.

Obs. 31.—*Part.* הִפָּקַר or הִפְקַר—The same (*Past*) הִפְקַרְתִּי or הִפְקַרְתִּי, &c. (*Fut.*) אֶפְקַר or אֶפְקַר, &c.

32.—הִתְחַזַּק*—or with (-) for the last vowel: as, הִתְחַזַּק *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel* the punctuation of which has already been explained: observe, however,—

1st. When the first radical is שׁ or ס, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּחֲתַר *he hid himself* (for הִתְסַחֲתַר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, קִטְּהָר (Lev. xiv.) for קִתְּהָר; יִטְּאֵי (Lev. xxi.) for יִתְּאֵי.

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

I. *First Radical, ע, ח, ה, א.*

125. When the first radical happens to be either of these letters it receives ־: or ־: (and in Hophal ־) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (־)—

* The passive of this form is הִתְפַּעֵל (Hothpaël): as, לֹא הִתְפַּעֵלוּ (Num. i. 47.) '*They were not caused to be numbered,*' i.e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עמד *to stand*, אסף *to gather*, have their *Inf. cons.* and *Imp.* עמד, אסף (not עמד, אסף),—עמדנה (not עמדנה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, באסף *in gathering*, לאסף, &c.—בעמד *in standing*, לעמד, &c. (not באעמד, בעעמד). And hence their futures will be*—

נאסף תאסף	&c.	יאסף
נעמד תעמד	&c.	יעמד

The same in Niphal: as, נאסף *he was gathered*, נאסף, &c.—נעמד, נעמדתי, נעמדו, נעמדו, &c. And in Hiphil—Inf. העמיד, Imp. העמיד or העמיד, Fut. העמיד, העמיד, &c. Hophal—Inf. העמד, past tense, העמד, העמדתי, העמדתי, &c. Fut. העמד, העמד, &c.

2.—Piel, Pual, and Hithpael are conjugated regularly, like the similar derivative verbs of פקד.

3.—The *dagesh*, which these letters do not admit, is compen-

* In all instances marked thus *, the verb פקד would receive two *sh'vas*: as, תפקדו, תפקדו, תפקדו, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (Part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תאסף or תאסף, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תאהבו *ye shall love*. Some verbs retain simple *sh'va* notwithstanding the guttural: as from חמד *to desire*, יחמד, תחמד, נחמד, &c., and from חסר *to want*, יחסר, יחסרו. Especially the verbs היה *to be*, חיה *to live*: as, אהיה, תהיה, תהיה, &c.

† Or תאסף.

sated by lengthening the vowel of the prefix. Thus, מֵאַסַּף from *gathering*, instead of מֵאֵסַף (compare מִפָּקֵד). הָאֵסַף to *be gathered*, אֶאֱסַף *I shall be gathered*, יֵאֱסַף *he shall be gathered*, &c. (compare הִפָּקֵד, אֶפָּקֵד, &c.).

The last rule is equally applicable to verbs whose first radical is (ר): as, רָרַף to *pursue*, מִרְרַף from *pursuing*, אֶרְרַף *I shall be pursued*.

II. *Second Radical* ע, ח, ה, א.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule: as, בָּחַר to *choose*, בִּבְחֹר in *choosing*, לִבְחֹר, &c. But the imperative and future take (-) instead of (־); as, בַּחֲרֵךְ choose thou, m., Fut. אֶבְחַר,* תִּבְחַר, &c.

Further, the guttural takes (-) whenever the second radical (ק) of פָּקַד would receive (:); as, בַּחֲרֵךְ choose thou, בִּבְחֹר, &c. Past בִּבְחַרְתָּ, בִּבְחַרְתִּי. Fut. תִּבְחַרְתָּ, תִּבְחַרְתִּי. —Niphāl, נִבְחַרְתָּ, נִבְחַרְתִּי. Imp. הִבְחַרְתָּ, הִבְחַרְתִּי. Fut. תִּבְחַרְתָּ, תִּבְחַרְתִּי. Thus likewise זָעַק to *cry*, to *call aloud*, Imp. זַעֲקִי, זַעֲקֵי—בָּעַר he *burnt*, בִּעַרְתָּ, בִּעַרְתִּי.

In *Piël*, *Puäl*, and *Hithpaël*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† as, בָּעַר to *kindle*, set on fire, (for

* A few verbs of this description retain (־): as, יִנְהֹם, אֶינְהֹם, תִּמְעַל.

† There are, however, some verbs where the *dagesh* is not compensated: as, נִאֲוָץ he *vexed*, נִחַם he *comforted*, he *consoled*, &c.

(פָּעַר). Thus, likewise, בָּרוּךְ to *bless*.—PIEL, Inf. בָּרַךְ (for בָּרֵךְ). Part. act. מְבָרֵךְ, מְבָרְכָה, מְבָרְכֶת &c. Part. pass. מְבֻרָךְ, &c. Imp. בָּרֵךְ, &c. Fut. יְבָרֵךְ, &c. Past tense, בָּרַכְתִּי, בָּרַכְתָּ, &c. PUAL, inf. בִּירוּךְ (for בָּרוּךְ) to *be blessed*; Part. בִּירָךְ, &c. Past tense, בִּירַכְתִּי, בִּירַכְתָּ, &c., Fut. יְבִירֵךְ, יְבִירְכָה, &c. HITHPAEL, הִתְבָּרַךְ, Part. מִתְבָּרֵךְ, &c.

III. *Third Radical, ה, or ע*

127. When the third radical happens to be one of these letters, an additional (-) denominated פתח גנובה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (וּ), (יְ), or (..); as, שָׁמַעַ to *hear*, בְּשִׁמְעַ in *hearing*, בְּשִׁמְעַ, &c. Part. act. שֹׁמֵעַ*, f. שֹׁמַעַת; Part. pass. שְׁמוּעַ. NIPHAL, הִשְׁמַעַ (abridged הִשְׁמַעַ) to *be heard*; Fut. יִשְׁמַעַ† HIPHIL, הִשְׁמִיעַ or הִשְׁמַעַ; Imp. הִשְׁמַעַ, &c. הִשְׁמַעְנָה, &c. Part. מְשִׁמֵּעַ, &c. Past tense, הִשְׁמִיעַ, &c., הִשְׁמַעְתָּ; Fut. יִשְׁמִיעַ, &c. הִשְׁמַעְנָה, &c.

The (:) of the second person feminine, and (—) of the imperative and future, and (..) of the other parts of the verb, are changed into (-); as, שִׁמַּעְתָּ (for שִׁמַּעְתִּי); נִשְׁמַעְתָּ (for נִשְׁמַעְתִּי); שִׁמַּעַ (for שִׁמַּעְנָה); אִשְׁמַעַ (for אִשְׁמַעַ). NIPHAL, Imp. הִשְׁמַעַ (for הִשְׁמַעַ). PIEL, שִׁמַּעַ (for שִׁמַּעַ) &c.

* (—) is sometimes omitted: as, רָזַעַ for רָזַעַ.

† Or with (..); as, אֶשְׁבַּע I *shall* or *will* swear, תִּשְׁבַּע, &c.

‡ Or abridged תִּשְׁמַעַ for תִּשְׁמִיעַ—יִבְטַח for יִבְטִיחַ he *shall* cause to trust, *inspire confidence*.

Exercise.

לְמַדְתִּי חֻמָּה וְדַעַת: לְמַדְתִּי אֶתְכֶם חֻקִּים² וּמִשְׁפָּטִים
טוֹבִים: לְמַד וְדַעַת אֶת־הָעָם: לֹא לְמַד צֹדֵק: לְמַדָּה
לְשׁוֹן הָעָם: לְמַדְתֶּם דְּרָכַי⁶ חֲגוּזִים: צֹדֵק לְמַדּוֹ יוֹשְׁבֵי־
תֵּבֵל⁷: לְמַדּוֹ לְשׁוֹנָם דְּבַר⁸ שֶׁקֶר: אֲנֹכִי לֹמַד לְשׁוֹן עִבְרִי⁹
וְהִיא לֹמַדַת לְשׁוֹן בְּשָׂדִים¹⁰: הוּא מְלַמֵּד אֶתְנוּ תוֹרַת
אֱלֹהִים: הִיא מְלַמַּדַת אֹתִי לַעֲשׂוֹת¹¹ הַטוֹב וְהַיָּשָׁר¹²:
לְמוֹד טָרָם¹³ תְּלַמֵּד: אֶלְמַד חֻקֵּי¹⁴ הַבִּינִי¹⁵ וְאֶלְמַדָּה
מִצּוֹתַי¹⁶: אֶלְמַדָּה פִּשְׁעִים¹⁷ דְּרָכַי¹⁸: לְמַדּוֹ הֵיטֵב: לְמַדּוֹ
בְּנִיכֶם חֻמָּה: לְמַדְנָה בְּנוֹתֵיכֶם דְּבַר אָמֶת: לֹא יִלְמַדּוּ
עוֹד מִלְחָמָה: לְמַעַן¹⁹ אֲשֶׁר לֹא־יִלְמַדּוּ אֶתְכֶם לַעֲשׂוֹת
כָּכָל תַּעֲבֹתָם²⁰ אֲשֶׁר עָשׂוּ²¹ לֵאלֹהֵיהֶם: שָׁמַע יִשְׂרָאֵל
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר²² בְּאָזְנֵיכֶם²³
הַיּוֹם²⁴ וְלְמַדְתֶּם²⁵ אֹתָם: הִקְהַל²⁶ אֶת־הָעָם וְאֶשְׁמָע אֹתָם
אֶת־דְּבָרִי אֲשֶׁר יִלְמְדוּן לִירְאָה²⁷ אֹתִי..... וְאֶת־בְּנֵי־הָעָם
יִלְמְדוּן: הַמֶּלֶךְ²⁸ תִּמְלֹךְ עָלֵינוּ אִם מְשׁוֹל²⁹ תִּמְשָׁל בָּנוּ:

¹ לְמַד to learn, *Pi*. לְמַד to teach. ² חֻקִּים Righteousness. ³ לְשׁוֹן language. ⁴ דְּרָכַי The inhabitants of the world. ⁵ *Pi*. to speak. ⁶ Hebrew. ⁷ Chaldeans. ⁸ To do. ⁹ Straight, right. ¹⁰ Before. ¹¹ Cause me to understand. ¹² We shall use this sign to indicate that the letter over which it is placed is Paragogic; and that the verb over which it is placed is to be understood in a converted time. ¹³ מִצּוֹת to transgress. ¹⁴ In order. ¹⁵ תַּעֲבֹתָהּ. ¹⁶ They did. ¹⁷ דְּבַר to say, speak. ¹⁸ אִיּוֹן. ¹⁹ This day, to-day. ²⁰ *Hiph.* to cause to come together, to assemble. ²¹ To fear. ²² מֶלֶךְ to reign, in *Hiph.* to cause to reign, to appoint any one as king, *Hoph.* to be appointed king. ²³ מְשָׁל to rule, govern.

לֹא אֶמְשֹׁל אֲנִי בָכֶם וְלֹא יִמְשֹׁל בְּנֵי בָכֶם : אֲהִי מֵאִסּוֹ²⁶
 מִמֶּלֶךְ עֲלֵיהֶם : אֶמְלִיךְ עֲלֵיכֶם מֶלֶךְ : אִתָּהּ הַמְּלִכֶתָּ אֶת
 עַבְדִּי : אֲדִינֶנּוּ²⁷ הַמֶּלֶךְ דָּוִד הַמֶּלֶךְ אֶת שְׁלֹמֹה : הַמֶּלֶךְ
 עַל מַלְכוּת²⁸ בָּשָׂרִים :

²⁶ מֵאִסּוֹ to despise.

²⁷ אֲדִינֶנּוּ a lord.

²⁸ Kingdom, realm.

שָׁמַעְתִּי אֶת אֲבִיךָ מְדַבֵּר אֶל אַחִיךָ : בֵּן¹ בָּנוֹת צִלְפַּחַד
 דִּבְרַת : בֵּן בְּנֵי יוֹסֵף דִּבְרִים : עוֹד הֵם מְדַבְּרִים וְאֲנִי
 אֶשְׁמָע : שָׁמְעָה כִּי פָהֹר יְיָ אֶת עַמּוֹ לָתֵת² לָהֶם לֶחֶם :
 הִנֵּה³ בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ⁴ : שָׁמַע אֵלַי פְּרַעֲוֹה :
 הַקּוֹל נִשְׁמָע בְּבֵית פְּרַעֲוֹה : דִּבְרֵי הַכֹּמִים בְּנַחַת⁵ נִשְׁמָעִים :
 קוֹל בְּנוֹתֶיךָ⁶ : לֹא שָׁמַע עוֹד⁷ : הַשָּׁמַע וְעַקְהָ⁸ מִבְּתֵיהֶם :
 מִי הַשָּׁמַע זֹאת מִקֶּדֶם⁹ : מִשְׁמִים הַשָּׁמַעַת דִּין¹⁰ : הִנֵּה
 עַל הַהָרִים רִגְלֵי מִבְּשֵׁר¹¹ מִשְׁמִיעַ שְׁלוֹם¹² : שְׁמוֹעָה¹³
 שָׁמְעֶנּוּ מֵאֵת יְיָ וְצִיר¹⁴ בְּנוֹתֶיךָ¹⁵ : הֵן בְּעוֹנֵתֶיכֶם¹⁶
 נִמְכַּרְתֶּם¹⁷ וּבַפִּשְׁעֵיכֶם¹⁸ שְׁלַחְהָ אֲמַכְּם : רַק¹⁹ לֹא הָיָה
 כְּאַחֲאָב²⁰ אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינָי יְיָ : אֶת־בְּנֵיהֶם
 וְאֶת־בָּנוֹתֵיהֶם הָעֶבְרִי²¹ בָּאֵשׁ וַיִּתְּמַכְרוּ²² לַעֲשׂוֹת הָרַע

¹ Justly, right. ² To give. ³ Behold. ⁴ How. ⁵ Pharaoh.

⁶ בֵּית. ⁷ Ease, quietness. ⁸ A harp. ⁹ Again, any more. ¹⁰ A cry, lamentation. ¹¹ Before, formerly. ¹² Judgment. ¹³ *Pi*. to bring joyful tidings. ¹⁴ Peace. ¹⁵ What is heard, a report.

¹⁶ A messenger. ¹⁷ *Pu*. was sent. ¹⁸ עוֹן sin. ¹⁹ מָכַר to sell, he was sold, הִתְמַכֵּר he sold himself, or offered himself for sale.

²⁰ אֲחָב a transgression. ²¹ But. ²² *Ahab*. ²³ עָבַר to pass, הָעֶבְרִי he made pass.

בְּעֵינַי יי לְהַכְעִיסוֹ: וְהִתְמַכְּרָתָם שָׁם לְאִיבֵיהֶם לְעַבְדִּים*
 וְלִשְׁפָחוֹת יי וְאִין־קָנָה: בְּרוּךְ תְּהִיָּה מִכָּל־הָעַמִּים: בְּרוּכָה
 אַתְּ לִי בְּתִי: בְּרָכִים אַתֶּם לִי: אֱלֹהֵי יַעֲקֹב לְבָרֵךְ יי אֶת
 הָעָם: בְּרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל: בְּרָכִי נַפְשִׁי אֶת יי: בְּרָכֹו
 עַמִּים אֱלֹהֵינוּ: אֲבָרְכָה אֶת יי בְּכָל־עֵת: מִן הַיּוֹם
 הַזֶּה אֲבָרֵךְ אֹתוֹ: כֹּה תְבָרְכֹו אֶת־בְּנֵי יִשְׂרָאֵל: אֶת־אֲשֶׁר
 תְּבָרֵךְ מִכְּרֵךְ: טוֹב עֵין הוּא יְבָרֵךְ: תְּבוּרֵךְ מִנְּשִׁים יַעֲלֶה:
 הִנֵּה בְּרַכְתִּי אֹתָם: מַעֲשֵׂה יְדָיו בְּרַכְתָּ: בְּרַכְנוּ אֹתְכֶם
 בְּשֵׁם יי: מִכְּרֵךְ רַעְהוּ בְּקוֹל גְּדוֹל: הִמְתְּבָרֵךְ בְּאַרְצוֹ
 יִתְבָּרֵךְ בְּאֱלֹהֵי אָמֵן: הִתְבָּרֵךְ בְּלִבָּבוֹ: וְהִתְבָּרְכוּ*
 בְּזִרְעָךְ כָּל גּוֹיֵי הָאָרֶץ: וְיִתְבָּרְכוּ בּוֹ כָּל־גּוֹיִם:

²⁴ An *איב* to be vexed, *Hiph.* to make him vexed. ²⁵ An enemy. ²⁶ *עָבַד* to purchase. ²⁷ *שָׁפָחָה* And no purchaser. ²⁸ Blessed (*Kal*). ²⁹ *יַעֲקֹב* to stand. ³⁰ To bless. ³¹ *נַפְשִׁי* At all times. ³² Thus. ³³ Good of eye, *i.e.* one that is kind, generous. ³⁴ *Jael*. ³⁵ The work of. ³⁶ He that blesses himself. ³⁷ Truth. ³⁸ *לֵב* seed, offspring.

2nd CONJUGATION.

128. The second Conjugation comprehends all verbs whose first radical is נ : as, נָגַשׁ to approach, *Inf. cons.* נִגְשׁ or נִשְׁתָּ.

The נ is dropped in every situation where the first radical of פָּקַד (or of any other perfect verb) receives (:)*, the defect being indicated by *dagesh* in the 2nd radical, whenever it

* Except the persons which receive the affixes תָּן, תָּם, and some in the passive participles.

is preceded by a *servile* having a vowel: as, נִשְׁ for נִשָּׁ (compare פָּקֵד); נִשְׁשֵׁ for נִשְׁשֵׁ (compare אָפֵקֵד). But in every situation where the first radical of פָּקֵד has a vowel, the נ is retained, and the verb is inflected like פָּקֵד: as, נִשְׁשֵׁ, נִשְׁשֵׁתִי (compare פָּקֵדִי).

Hence we have *Inf. cons.* (of *Kal*), נִשְׁשֵׁת* in approaching, נִשְׁשֵׁת, לִנְשֵׁת, מִנְשֵׁת.

Imp. נִשְׁ or נִשְׁ†, נִשְׁשֵׁ, נִשְׁשֵׁה, נִשְׁשֵׁה. *Future*, נִשְׁשֵׁ, נִשְׁשֵׁת, נִשְׁשֵׁתִי, &c.

Niphal.

Part. נִשְׁשֵׁ (for נִשְׁשֵׁ). *Past tense*, נִשְׁשֵׁתִי (for נִשְׁשֵׁתִי).

Hiphil.

Inf. and Imp. נִשְׁשֵׁ, נִשְׁשֵׁ (for נִשְׁשֵׁ, &c.) *Part. act.* נִשְׁשֵׁת. *part. pas.* נִשְׁשֵׁת. *Past tense*, נִשְׁשֵׁתִי. *Fut.* נִשְׁשֵׁ, &c.

Hophal.

Inf. נִשְׁשֵׁ (for נִשְׁשֵׁ). *Past tense*, נִשְׁשֵׁתִי. *Fut.* נִשְׁשֵׁ, &c.

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to fall, בָּנַפַּל, בָּנַפַּל, לָנַפַּל, מִנְּנַפַּל. *Imp.* נָפַל, נָפַל;—but *Fut.* תַּפַּל, אָפַל.

Some few retain נ likewise in the future: as, יִנְצֵר to keep, יִנְצֵר or יִצֵּר; especially when the second radical happens to be a guttural: as, יִנְצֵר he shall cry, יִנְעֵם he shall be pleasant, agreeable: and in Hiphil הִנְחִיל he has caused to inherit, &c., fut. אִנְחִיל, תִּנְחִיל, &c.

† Hence with מָקַף, נִשְׁ: with paragogic ה, נִשְׁה.

‡ Or with (־) נִשְׁ, נִשְׁ, &c.

129. The verb **נָתַן** *to give*, drops, in some instances, the second, and in others the first נ:—thus, *Inf. cons.* **נָתַן** or **נָתַת**. for **נָתַת**. **נָתַתְּ** or **נָתַתְּ** in *giving*, **נָתַתְּ**, &c. *Imp.* **נָתַתְּ**, **נָתַתְּ**, &c. *Fut.* **נָתַתְּ**, **נָתַתְּ**, &c. (for **נָתַתְּ**, &c.) *Past tense* **נָתַתְּ**, **נָתַתְּ** (for **נָתַתְּ**, &c.) *NIPHÁL, Inf.* **נָתַתְּ** or **נָתַתְּ**. *Imp.* **נָתַתְּ**. *Fut.* **נָתַתְּ**. *Part.* **נָתַתְּ**. *Past,* **נָתַתְּ**, **נָתַתְּ**, &c.

3rd CONJUGATION.

This letter (א), being a guttural, will, of course, follow the rules laid down in Art. 125; that is, it will receive one of the semi-vowels where the first radical of פקד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (נ) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (ְ): as, אֶכֶּל (for אֶאֱכֹל)* *I will or shall eat.* תֹּאכֵל †, יֹאכֵל, תֹּאכְלִי, נֹאכֵל, &c. In the second case, the prefixes נ, ת, י, א, receive (ִ); as, אֶאֱסֹף *I will gather*, תֵּאֱסֹף, יֵאֱסֹף ‡, נֵאֱסֹף. (See Obs. 1, Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבָה *to be willing, to consent*, אָמַר *to say*, אָפָה *to bake*, form their future like אֶכֶּל: thus, אֶבֶּד, תֵּבֶד, אֶמַּר, תֵּאֱמַר; אֶבָּה, תֵּבָּה; אֶאֱפֹה, תֵּאֱפֹה, &c. But the verbs אָרַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect*, &c., retain mostly the נ and the (ו), though they sometimes reject it, and take (ְ) or (וּ); as, אֶאֱסֹף or אֶסְפֶּה (Micah vii.) or יֹסֵף (2 Sam. vi.) אֶהֱבֶה or אֶהֱבֵה *I will love*, תֵּאֱהָב, יֵאֱהָב, &c. אֶחָז, תֵּאֱחָז or אֶחָזוּ. Some take (ִ); as, אֶזָּל *to go away*, Fut. אֶזְלִל, תֵּזְלִל, &c.—אָחַר *to tarry*, Fut. אֶחָר, תֵּחָר.—אָתָּה *to come*, Fut. אֶאָתָּה, תֵּאָתָּה or אֶתָּה †.

In every other respect, these verbs are conjugated like those of the first conjugation.

* The נ is frequently rejected in the other persons: as, תֹּחֲזוּ (2 Sam. xx.) for תֵּחָזְיוּ; תֹּמְרוּ (2 Sam. xix.) for תֵּמָרְיוּ; תֹּנְכֶם (Prov. i.) for תֵּנָכְכֶם; and אֶזְיוּ (Job xxxii.) for אֶזְיוּן (Ezek. xxxvii.) for אֶזְיוּנְךָ. But these ought rather to be considered as anomalies.

† In pause sometimes with (ִ)—תֵּאֱכֹל, תֵּאֱכֵל, תֵּאֱמַר.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר • אֵלָיו אָבִיו גִּשְׁהָ¹ וַיִּשְׁקָהּ • לִי בְנִי וַיִּגֹּשׁ •
וַיִּשָּׁק² • לָהּ : וַיִּקְרָא • דָּוִד³ לְאַחַד מִהַנְּעִרִים וַיֹּאמֶר • גִּשׁ
פָּנַע⁴ בּוֹ : וַיֹּאמֶר • לְכָל־הָעַם גִּשׁוּ אֵלַי וַיִּגֹּשְׁפוּ • אֵלָיו
כָּל־הָעַם : וַתִּגֹּשֶׁן • הַשְּׁפָחוֹת⁷ הֵנָּה וַיִּלְדִּיֶּהָ • וַתִּגֹּשׁ • גַּם
לְאֵה⁹ וַיִּלְדֶּיהָ וַאֲחֵר¹⁰ נִגֹּשׁ יוֹסֵף¹¹ וְרָחֵל¹² : לַעֵת¹³
הָאֵכֶל¹⁴ גִּשְׁי הָלֶם¹⁵ וַאֲכָלָתָ • מִן הַלֶּחֶם¹⁷ וַטְּבַלָּתָ •
פֶּתֶךְ¹⁹ בְּרוֹמִין²⁰ : וַיֹּאמֶר • הַגִּשְׁהָ לִי וַאֲכָלָהּ מִצִּיד²¹ בְּנִי
וַיִּגֹּשׁ־לָהּ • וַיִּשְׁאֲכָלָהּ • יָדֶיהָ לֹא־אָסְרוֹת²² וַרְגָלֶיהָ לֹא
לְנַחֲשֵׁתִים²³ הַגִּשְׁוּ : בְּנִפּוֹל²⁴ לְפָנַי בְּנִי עוֹלָה נִפְלָתָ :
וַיַּחֲלֶם²⁵ : וַהֲנִה סֵלָם²⁶ מִצֵּב²⁷ אֲרִצָּה וְרֹאשׁוֹ מִגִּיעַ²⁸
הַשְּׂמִמָּה : וַהֲנִה יְהוָה נֹצֵב²⁹ עָלָיו : הָאִשָּׁה אֲשֶׁר
נָתַתָּה³⁰ עִמָּדִי³¹ הִיא נִתְּנָה לִי מִן הָעֵץ • וְאֵכֶל •
מִפְרִי³² עֵץ־הַגֵּן • גִּאֲכָל וּמִפְרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ³³ בּוֹ : תֵּן־

¹ גִּשְׁ to approach, to draw near. ² נִשָּׁק to kiss. ³ And he called.
⁴ David. ⁵ פָּנַע to meet, to slay. ⁶ A people. ⁷ שְׁפָחָה a maid-servant.
⁸ יָלַד a child. ⁹ Leah. ¹⁰ Afterwards. ¹¹ Joseph. ¹² Rachel.
¹³ At the time. ¹⁴ Food, meal. ¹⁵ Hither. ¹⁶ אָכַל to eat. ¹⁷ Bread.
¹⁸ טָבַל to dip. ¹⁹ פֶּת a morsel, crumb. ²⁰ Vinegar. ²¹ Game, venison.
²² אָסַר to bind. ²³ Fetters, chains. ²⁴ נָפַל to fall. ²⁵ חָלַם to dream.
²⁶ A ladder. ²⁷ נָצַב to stand. ²⁸ נָגַע to touch, reach. ²⁹ Stood.
³⁰ נָתַן to give. ³¹ With me. ³² A tree. ³³ Fruit. ³⁴ A garden.
³⁵ תֵּן the middle. ³⁶ נָגַע.

לִי הַנֶּפֶשׁ³⁷ וְהָרֶכֶשׁ³⁸ קַח³⁹ לָךְ : וַיִּקַּח⁴⁰ בֶּן-בְּקָר⁴¹ רֶךְ⁴²
 וּמִזֹּב וַיִּתֵּן⁴³ אֶל הַנַּעַר : וַתֹּאמֶר⁴⁴ הָאִשָּׁה הִזָּאת אָמְרָה
 אֵלַי תִּנֵּנִי אֶת-בְּנִי וְנֹאכַל אֹתוֹ הַיּוֹם⁴⁵ וְאֶת-בְּנִי נֹאכַל
 מָחָר⁴⁶ : נָטַע⁴⁷ גִּנּוֹת וְאָכְלוּ אֶת-פְּרִיָן⁴⁸ קָחוּ לְבָנֵיכֶם
 נָשִׁים⁴⁹ וְאֶת-בָּנוֹתֵיכֶם תִּנּוּ לְאִנָּשִׁים : הַחֲכָמָה⁵⁰ וְהַמִּדָּעָה⁵¹
 נָתַן לָךְ וְעֹשֶׁר⁵² וְכְבוֹד⁵³ אֶתֶּן-לָךְ : תִּבְנוּ⁵⁴ אֵין נָתַן
 לְעַבְדֶּיךָ⁵⁵ וּלְבָנִים⁵⁶ אָמְרִים לָנוּ עֲשׂוּ⁵⁷ וְהִנֵּה עַבְדֶּיךָ
 מְבִים⁵⁸ : לָכוּ⁵⁹ עֲבְדוּ⁶⁰ וְתִבְנוּ לֹא-יִנָּתֵן לָכֶם, וְתִבְנוּ⁶¹ לְבָנִים
 תִּתְּנוּ : נִתְּנָה לָךְ גַּם אֶת-זֹאת : הִיא לֹא נִתְּנָה לּוֹ לְאִשָּׁה :
 הַנָּתַן תִּנָּתֵן הָעִיר⁶² הִזָּאת בְּיַד מֶלֶךְ בָּבֶל⁶³ : יִתֵּן לָנוּ
 שְׂבָעָה אֲנָשִׁים מִבְּנֵי : דָּרְכוּ⁶⁴ קִשְׁתָּם⁶⁵ לְהַפִּיל⁶⁶ עָנִי⁶⁷
 וְאֲבִיוֹן⁶⁸ לָכוּ וְנִפְּלָה גּוֹדְלוֹת⁶⁹, וְיִפְּלוּ⁷⁰ גּוֹדְלָת, וְיִפְּלוּ⁷¹
 הַגּוֹדֵל עַל יוֹנָה⁷² : הוּא הַפִּיל לָהֶן גּוֹדֵל : רַבִּים חָלָלִים⁷³
 הַפִּילָה : גּוֹדְלָה תַּפִּיל בְּתוֹכָהּ : עֲצָלָה⁷⁴ תַּפִּיל תַּרְדֵּמָה⁷⁵ :
 וְאֶתְנַפֵּל⁷⁶ לִפְנֵי יְהוָה אֶת-אַרְבָּעִים הַיּוֹם וְאֶת-אַרְבָּעִים
 הַלַּיְלָה⁷⁷ אֲשֶׁר הִתְנַפַּלְתִּי :

³⁷ The persons. ³⁸ Wealth, goods. ³⁹ לָקַח to take. ⁴⁰ A calf. ⁴¹ Tender.
⁴² To-day. ⁴³ 'To tomorrow. ⁴⁴ נָטַע to plant. ⁴⁵ Their fruit. ⁴⁶ Wives.
⁴⁷ Wisdom. ⁴⁸ Knowledge. ⁴⁹ Riches. ⁵⁰ Honor. ⁵¹ Straw.
⁵² עָבַד a servant. ⁵³ Bricks. ⁵⁴ Make. ⁵⁵ נָכָה to strike, smite, beat.
⁵⁶ Go. ⁵⁷ עָבַד to serve, to labor. ⁵⁸ The number, quantity. ⁵⁹ The
 city. ⁶⁰ Babel. ⁶¹ דָּרַךְ קִשֶׁת to bend or stretch the bow. ⁶² קִשְׁתָּה.
⁶³ To cause to fall, to throw down. ⁶⁴ The poor. ⁶⁵ The needy.
⁶⁶ Lot. ⁶⁷ Jonah. ⁶⁸ Slain. ⁶⁹ Sloth. ⁷⁰ Deep sleep. ⁷¹ הִתְנַפֵּל to
 throw one's self down. ⁷² לַיְלָה night.

4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is ' : as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The ' is either retained without losing its consonantal sound, as in the preceding examples ; or it is *quiescent*, and the preceding vowel lengthened : as, אֶשֶׁב *I shall or will sit* : or it is entirely dropped : as, שָׁב *sit*, יָדַע *know* ; or it is changed into ו, pronounced or quiescent : as, הִדְרַע *to be known*, הוֹרַשׁ *to be inhabited* ; הוֹדִיעַ *he made known*, הוֹרִישׁ *he caused to sit, he made or caused to be inhabited*.

Kal.

The *Inf. abs.* is regular : as, יָשַׁב *to sit*, יָדַע *to know*, &c.

The *Inf. cons.* drops ' , and receives ת ; as, שָׁכַת ; and with the letters מ, ל, כ, ב. מִשְׁכָּת, לְשָׁכָת, בְּשָׁכָת, בְּשָׁכַת. לְרַעַת*, לְרַעַת.

The *Participles* are regular : as, יֹשֵׁב, יֹשְׁבָה, or יֹשְׁבֵת, יֹשְׁבִים, יֹשְׁבוֹת. *Part. pas.* יִשְׁוֹב, יִשְׁוֹבָה, &c. The *Past tense* is likewise regular : as, יָשַׁב, *he did sit*, יָשְׁבָה, יָשְׁבֵת, &c.

* יָרַעַת on account of the guttural. ה is sometimes substituted for ת : as, לְרַעַה (for לְרַעַת) מִרְהָ (for מִרְהָת). Some few have their *Inf. Cons.* without either ת or ה ; as, יָבִיֵּשׁ *in drying*, from יָבֵשׁ ; יָסֹד from יָסַד *to lay the foundation*. לִישֹׁן from יָשָׁן *to sleep*. לִירָא from יָרָא *to fear*.

The *Imp.* drops mostly the ' : as, שָׁב, **sit*, שָׁבִי ; שָׁבוּ, שִׁבְנָה.

The *Future* follows the *Imperative*. The letters א, י, ת, נ, receive mostly the vowel (..) or (י-): as, אֶשָּׁב *I shall* or *will sit*, תִּשָּׁב, תִּשְׁבִּי or אֶיֶּנֶק *I shall suck*, תִּיֶּנֶק, תִּיֶּנְקִי, תִּיֶּנֶק.

Niphal.

In נִפְעַל the ' is changed into ו, which is either pronounced or quiescent. Thus, *Inf.* הִרְשָׁב (for הִרְשֵׁב) *to be inhabited*, בָּהֲרִשָּׁב, בָּהֲרִשְׁב, &c. The *Imp.* is the same: thus, הִרְשָׁב, תִּרְשָׁב, הִרְשְׁבִי, הִרְשְׁבִי. The *Future* is אֶרְשָׁב, תִּרְשָׁב, תִּרְשְׁבִי, &c.

The *Participles* are נִרְשָׁב, נִרְשְׁבָה or נִרְשָׁבָה, &c. The *Past tense* is נִרְשָׁב, נִרְשְׁבָה, נִרְשְׁבָה, &c.

Piel, Pual, and Hithpael

Are regular: as, יָשַׁב *he settled, placed*, יֹשֵׁב, הִתְיָשַׁב §; and from יָלַד *to bring forth*, יֹלֵד *he assisted in bringing forth.*||

* Sometimes with an additional ה: as, יֹשְׁבָה *sit*, יֹרְדָה *descend*. In a few instances we find the ' retained in the *Imperative*: as, יֹצֵק *pour out* (Ezek. xxiv. 3.)

† Sometimes without ' ; as, יִרְשׁ for יִרְשׁ (Gen. xxii.) *he will inherit*.

‡ From יָרָה *to throw, to shoot*, we have יִירָה Exod. ix. (instead of יִירָה).

§ Some few verbs have ו instead of ' in *Hithp.*: as, הִתְוַדַּע *he made himself known*, הִתְוַדָּה *he confessed*.

|| Hence מְיַלְדָּת *a midwife*.

Part. מֵלֶד, — יָלַד, *he was born* ; הִתְיַלַּד *he traced his birth, entered his name in the family register.*

Hiphil.

In הִפְעִיל, ' is mostly changed into ו: thus, *Inf.* הוֹשִׁיב *to cause to sit*, בְּהוֹשִׁיב, לְהוֹשִׁיב — *Imp.* הוֹשִׁיב, הוֹשִׁיבִי — *Fut.* אֶהְיֶיב, הוֹשִׁיבִי — *Part. act.* מוֹשִׁיב, מוֹשִׁיבָה, מוֹשִׁיבִי, מוֹשִׁיבָה — *Part. pas.* מוֹשָׁב, &c. — *Past tense*, הוֹשִׁיבָה, הוֹשִׁיבִי, מוֹשָׁב.

Some, however, retain ' ; as from יָטַב *to be good*. HIPHIL, הִיטִיבִי or הִיטִיב *to make good, to do well*. — *Imp.* הִיטִיב, &c. — *Fut.* אֶהְיֶיב or אֶהְיֶיבִי, &c. — *Part.* מִיטִיב, &c. — *Past tense* הִיטִיבָה, הִיטִיבִי, &c. The same from יָנַח *to suck*, הִינִיחַ *he caused to suck*, הִינִיחִי — *Part.* מִינִיחַ, מִינִיחָה — *Imp.* הִינִיחַ, &c. — *Fut.* אֶהְיֶיחַ, &c.*

Hophal.

In הִפְעִיל, ' is changed into ו: thus, *Inf.* הוֹשִׁיב. — *Part.* מוֹשִׁיב. — *Past tense*, הוֹשִׁיבָה, הוֹשִׁיבִי. — *Fut.* אֶהְיֶיב, &c.

Obs.—The following verbs supply the omission of ' by dagesh, † like verbs of the second conjugation :—

* Some of the modern Grammarians suppose that those which have ו in Hiphil, had originally ו for their first radical, as in Arabic: thus, وَلَدَ, وَرَدَ, &c. There is, however, not a single example in Hebrew of a verb beginning with ו.

† They are therefore denominated פִּי חֲסֵרִי deficient in '.

יָצַג, Hiphil, הִצִּיג *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ; יָצַק *to pour out*, Fut. (Kal) יִצְקֶה : רָאָה *to form*, Fut. יִצְרֶה; יָצַח *to burn, set on fire*, Niphil, נִצַּח; Hiphil הִצִּיחַ*.

5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קוּם *to rise*, שׁוּב *to return*, בִּין* *to understand*, רוּב or דָּרִיב *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted.†

* To these, some Grammarians add יָצַב *to place*. Niphil, נִצַּב; יָצַח. Hiphil, הִצִּיחַ fut. יִצְחֶה : יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, יָוָע *to expire*, they are conjugated like the perfect verb. Thus, אִיבָהּ *I hated*, יָוָעָהּ *I expired*. Fut. אִיבֶנָּה, &c.

‡ Most of the early Grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, דָּרִיב, &c. are infinitives of Hiphil, written without ה, i. e. for הִבִּין, הִדָּרִיב, &c.; and that אִבֵּן, תִּבֵּן, אִרֵּב, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of קָלַל, and as the י is evidently a radical in some parts of the verb, as, בִּינֹתִי *I have understood, searched*, רִיבָהּ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

Kal.

The *Infinitive absolute* has mostly ו, though sometimes י, or י־ for its vowel; as in the preceding examples.

The *Infinitive cons.* has mostly ו, more rarely י or י־, for its vowel: as, מָשׁוּב, לָשׁוּב, בָּשׁוּב, in returning, מוֹת to die, בָּמוֹת, לָמוֹת, לָרִיב—to contend.

The *Imperative* and the *Passive participle* are mostly like the *Inf. cons.*: thus, קוּמָה, קוּמָה, קוּמָה, *קוּמָה, קוּמָה. — *Part. pas.* קוּמָה, †קוּמָה, ‡קוּמָה, †קוּמָה. And from בִּין, *Imp.* בִּין, *Imp.* בִּין, *Imp.* בִּין, &c.

The *Future* follows the *Imperative*; and its prefixes נ, ת, י, א, have long (־): thus, תָּקוּם, תָּקוּם, תָּקוּם, תָּקוּם, &c. And from בִּין, תָּבִין, תָּבִין, תָּבִין, &c.

The *third persons m. Past tense*, have either (־) or (־) or ו for their vowels: thus—

קָם *he rose*, קָםָּ *f.* קָםָּ *p.* and the other persons—
קָםָּ, קָםָּ, קָםָּ, קָםָּ, קָםָּ.

מָת *he died*, מָתָּ *f.* מָתָּ *p.* and the other persons—
מָתָּ, מָתָּ, מָתָּ, מָתָּ, מָתָּ.

* And with paragogic ה: as, בִּינָה, קוּמָה. But the noun בִּינָה *understanding*, has the accent on the last syllable.

† Sometimes with (־): as from בּוֹשׁ to be ashamed; *Part.* בּוֹשׁ, בּוֹשׁ &c.; and from טוֹב to be good, טוֹב, טוֹב, &c.

‡ We have likewise קוּמָה (2 Kings xvi. 7.)

|| According to the early grammarians, the future would be תָּבִין, תָּבִין, which is, however, not used. *Past tense*, בִּנָּה, or בִּנָּה, בִּנָּה, בִּנָּה, בִּנָּה, בִּנָּה, בִּנָּה, בִּנָּה.

בָּשָׁם *he was ashamed*, בָּשָׁה *f.* בָּשָׁה *p.* and the other persons—
בָּשָׁה, בָּשָׁה, בָּשָׁה, בָּשָׁה, בָּשָׁה, * בָּשָׁה.

The *Active Participle* is the same as the *third person m.* :
thus, קָם *one that rises*, קָמָה, קָמָה, קָמָה.—מָת *one that is*
dead, מָתָה, מָתָה, מָתָה.—בָּשָׁה *one that feels ashamed*,
בָּשָׁה, בָּשָׁה, בָּשָׁה.

Niphal.

The *Infinitive* is הִקְוֹן, הִקְוֹן, and with מ, ל, ב, ב, הִקְוֹם, הִקְוֹם, הִקְוֹם.

The *Imperative* is the same, הִקְוֹמִי, הִקְוֹמִי, הִקְוֹמִי.

The *Future* is הִקְוֹם, הִקְוֹם, הִקְוֹם.

The *Participles*, הִקְוֹם, &c., הִקְוֹן, הִקְוֹן, הִקְוֹן.

The *Past tense* is הִקְוֹם, הִקְוֹמָה, הִקְוֹמָה,..... הִקְוֹמָה, הִקְוֹמָה, &c.

Piel and Pual.

הִקְוֹל and הִקְוֹל double the last radical. Thus, *Inf.*
הִקְוֹל † *to raise up, re-establish.*—*Imp.* the same.—*Fut.*

* With short (ַ), because הִקְוֹ and הִקְוֹ have the accent. (See Part I., p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the *third person f. past*, which has always the accent on the *penultimate*.

‡ Or like the perfect verb : thus, הִקְוֹל *to establish, confirm, perform*, הִקְוֹל *he established, performed*; especially in Rabbinical Hebrew, הִקְוֹל, הִקְוֹל, &c.

מִקְוִיָּם.—*Part. act.* מְקוֹיִם, &c.—*Part. pas.* מְקוּיָּם, &c.—*Past tense*, קוֹיִם, קוֹמָה, קוֹמָיו, קוֹמָתִי, קוֹמָתָה, &c.

Pual is conjugated in the same manner, with this difference, that it takes (-) where *Piél* has (..): thus, *Inf.* קוֹיִם.—*Fut.* מִקְוִיָּם.—*Past tense*, קוֹיִם, &c.* The other parts of *Pual* are like *Piél*, and can only be distinguished by the context.

Hiphil.

Inf. הִקֵּם or הִקִּים to raise, to cause to stand, establish, הִקְמִנָה, הִקְמִי, הִקְמִי, הִקֵּם, &c.—*Imp.* הִקֵּם, הִקְמִי, הִקְמִי, &c.—*Part. act.* מְקִיָּם, מְקִיָּה, &c.‡—*Part. pas.* מְקוּיָּם, מְקוּיָּה, &c.—*Past tense*, הִקִּים, הִקִּיָּה, הִקִּיָּה, הִקִּיָּה, &c., or הִקְמִי, הִקְמִי, &c.

Hophal.

Hophal takes ו for the first radical: thus, *Inf.* הִוָּקֵם.—*Fut.* הִוָּקֵם, &c.—*Part.* הִוָּקֵם, &c.—*Past tense*, הִוָּקֵם, הִוָּקֵם, הִוָּקֵם, &c.

* Participle, קוֹמָם, קוֹמָה, קוֹמָיִם, קוֹמָתִי.

† Or with (..); as, אָפַר *I will frustrate, annul*, אָפַר; or with (-), when the third radical is a guttural; as, אָרַע *I will ill-treat, cause evil*.

‡ Or with (..); as, מָפַר; and with (-); as, מָרַע.

§ Or with (-); as, מָרַע, מָרַע.

Hithpael.

Hithpael is formed by adding its characteristic letters to Piel: thus, הִתְקוּמָם *he aroused himself, opposed himself*; Imp. הִתְקוּמִי, הִתְקוּמִי, &c.

Exercise.

יֵרֵד יִרְדָּנָה לְשִׁבְר־אֶבֶל׃ וַיֹּאמֶר ׀ לֹא נִוְכַל׃
 לָרֶדֶת אִם־יֵשׁ אַחִינֹה הַקָּטָן אֶתְנֶנּוּ וַיִּרְדָּנֹה׃ הִנֵּה עִם
 יוֹרֵד מִרְאשֵׁי הַהָרִים׃ הִמָּה יוֹרְדִים מִקְצֵה הָעִיר׃
 רִגְלֶיהָ יוֹרְדוֹת מוֹת׃ בְּתוֹךְ עַמִּי אֲנֹכִי יִשְׁבֶּת׃ דוּדִי
 יֵרֵד לָנֶנּוּ׃ אֶל גִּבַּת־אֲנֹחַ׃ יִרְדָּתִי׃ יֵרֵדוּ בְּמִצּוֹלֹת׃ כְּמוֹ
 אֲבֵן׃ אִשׁ יִרְדֶּה מִהַשְּׁמַיִם׃ קוֹם רֵד מֵהָר מְזֶה׃ רָדִי
 וּשְׁבִי עַל עַפְרִי בַת־בָּבֶל׃ אֲנֹכִי אֶרְדַּע עִמָּךְ׃ לֹא יֵרֵד
 בְּנִי עִמָּכֶם׃ הִירְוֵעַ׃ נָדַע כִּי יֹאמַר הוֹרִידוּ אֶת־
 אַחֵיכֶם׃ יוֹסֵף הוֹרֵד מִצְרַיִמָּה׃ אֵף אֶל שְׂאוֹל׃ תִּרְדֶּה׃
 שׁוּב׃ וְיֵשֶׁב עִם הַמֶּלֶךְ׃ שִׁבְגָה בְּנָתִי לְמָה תִּלְכְּנָה׃
 עַמִּי׃ שָׁבוּ פֹה עַד אֲשֶׁר נָשׁוּב׃ אֵתָה יִדְעָתָ שְׁבִתִּי
 וְקוּמִי׃ אֲרָנִי יִדְעַ כִּי הִילָדִים׃ רַבִּים׃ הַחַיִּים׃

¹ To go down, to descend. ² To purchase food. ³ Root, יָלַד to be able. ⁴ ראש head, top. ⁵ קֶצֶה the end, extremity. ⁶ יָשַׁב to sit. ⁷ Nut. ⁸ מִצּוֹלָה the depth. ⁹ Dust. ¹⁰ יָדַע to know. ¹¹ The grave. ¹² To return. ¹³ יָלַךְ to go. ¹⁴ יָלַד a child. ¹⁵ רֵךְ tender. ¹⁶ The living.

יֹדְעִים שְׁמֵתוֹ¹⁷: אֲכֹן¹⁸ נֹדַע הַדָּבָר: אֶל־יֹדַע כִּי בָאָה¹⁹
הָאִשָּׁה: אֶל־תִּדְרֹעִי לְאִישׁ²⁰ וַיִּדְרַע הַדָּבָר לְמַדְרֵי²¹:
אֶת־מִשְׁפָּטִי²² הִדְרַעְתִּי אוֹתָם אַחֲרֵי הִדְרִיעַ אֱלֹהִים
אוֹתָךְ אֶת־כָּל־זֹאת אֵין * נִבּוֹן²³ וַחֲכָם כְּמוֹךְ אֲדִירַע
אֲמוֹנֶתְךָ²⁴ בְּפִי: רַב²⁵ שְׁנִיִּם וַיִּדְרִיעַ חֲכָמָה: בְּמִרְאָה²⁶
אֶלְיוֹ אֶת־יֹדַע: לֹא עָמַד²⁷ אִישׁ אִתּוֹ בְּהִתְיֹדַע יוֹסֵף אֶל
אֲחֵיו: אֲבִינוֹ מֵת²⁸ בְּמַדְבָּר: אֶל אֲשֶׁר תִּלְכִּי אֵלָי וּבְאֲשֶׁר
תִּלְנִי²⁹ אֵלָיו: בְּאֲשֶׁר תָּמוּתִי אֲמוּת וְשֵׁם אֶקְבֹּר³⁰: אֲנִכִּי
מִתָּתִי אֶת־מִשִּׁיחִי³¹ יְהוָה: עֲמַד־נָא עָלַי וּמִתָּתֵנִי: רָעָה³²
תְּמוּתָת רָשָׁע³³: אֶת בְּנֵיהֶם לֹא הִמִּית: אֲתָם הַמֵּתָם
אֶת־עַם יְהוָה: אֶת־שְׁנֵי בְנֵי תָמִית: הִכָּה הָמָתוֹ בִּימֵי
קִצִּיר³⁴: מָחָר³⁵ אֵתָה מוֹמֵת: לֹא יוֹמָתוֹ אֲבוֹת³⁶ עַל
בְּנִים: מִפְּנֵי שִׁיבָה³⁷ תָּקוּם: מִמְּלַכְתְּךָ³⁸ לֹא־תָקוּם:
מִקֵּים מַעֲפָר דָּל³⁹: נָבִיא⁴⁰ אֶקִּים לָהֶם: וַיָּקָם מֶלֶךְ
חֲדָשׁ⁴¹: וַיָּקָם עַל־סֹלֶעַ⁴² רִגְלִי⁴³:

17 מות to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai.
22 Judgment. 23 Root, בִּין to understand. 24 אֲמוֹנָה truth. 25 Mul-
titude. 26 A vision. 27 To stand. 28 Died. 29 לָן to lodge, remain
during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The
wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age.
38 מִמְּלָכֶת kingdom. 39 Poor, indigent. 40 A prophet. 41 New.
42 A rock. 43 רִגְלִי foot.

6th CONJUGATION.

128. The sixth Conjugation comprehends all

verbs whose third radical is **א** : as, **מצא** to find, **קרא** to call.

They are thus conjugated:—

Kal.

Inf. **מצא**, **מצא*** to find, **במצא** in finding, **למצא**, &c.—
Imp. **מצא**, **מצא**, **מצא**, **מצא**.† — *Fut.* **אמצא**, **תמצא**,
ימצא, &c.—*Part. act.* **מוצא**, **מוצא** or **מוצאת**, **מוצא**,
מוצאת—*Part. pas.* **מצוא**, **מצוא**, **מצוא**, **מצוא**.—
Past tense, **מצא**, **מצא**, **מצא**, **מצאת**, **מצאת**, **מצאת**, &c.

Niphal.

Inf. and Imp. **נמצא**, &c.—*Fut.* **אנמצא**, &c.—*Part.* **נמצא**,
&c.—*Past tense*, **נמצא**, **נמצא**, &c., **נמצאת**, **נמצאת**,
נמצאת, &c.

* Sometimes with **ת**: as, **קרא**, to call, **קראת**; **מלא** to be full, **מלאת**.

† **ה** is sometimes omitted: as, **מצא**.

‡ Some verbs (chiefly *intransitives*) have (·) instead of (·) for the second radical: as, **מלא** he was full, **מלאה**, **מלאה**—**מלאה**, **מלאה**, **מלאה**, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past*. Thus, **מלא**—whence **מלאה**, **מלאה**. Thus likewise **טמא** he is unclean, or one that is unclean, **טמא**, **טמא**, **טמא**—**טמא** he is thirsty, or one that is thirsty, **טמא**, **טמא**, **טמא**.

Piel.

Inf. and *Imp.* מִצֵּא.—*Fut.* מִצֵּאִי, &c.—*Part. act.* מִצֵּא, &c.—*Part. pas.* מִצֵּאָה, &c.—*Past tense,* מִצֵּא, &c.

Puál.

Inf. מִצֵּא.—*Fut.* מִצֵּאִי, &c.—*Part.* מִצֵּא, &c.—*Past tense* מִצֵּא, &c.—מִצֵּאָה, מִצֵּאָה, מִצֵּאָה, &c.

Hiphal.

Inf. מִצֵּאָה.—*Imp.* מִצֵּאָה, &c.—*Fut.* מִצֵּאָהִי, &c.—*Part. act.* מִצֵּאָה.—*Part. pas.* מִצֵּאָה, &c.—*Past tense,* מִצֵּאָה, &c.—מִצֵּאָהִי, מִצֵּאָהִי, מִצֵּאָהִי, &c.

Hophal.

מִצֵּאָה or מִצֵּאָה in the same manner as הִפְקֵד or הִפְקֵד.

Hithpael.

מִצֵּאָה, &c. like הִתְפַּקֵּד.

7th CONJUGATION.

136. The Seventh Conjugation comprehends all

verbs whose third radical is ה without, *mappik*,* (Part I. p. 21); as, גלה to reveal, בכה to weep.

The letter is changed into ת or י, or it is omitted.

Kal.

Inf. abs. גלה to reveal. †—*Inf. cons.* בגלות, בגלות, בגלות, &c.—*Imp.* גלה, גלי, גלו, גלינה.—*Fut.* תגלה, תגלי, תגלו, &c.—*Part. act.* גולל, גולל, גולל, &c.—*Part. pas.* גולל, גולל, גולל, &c.

* Verbs having ה (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גבהתי I was high (not גביתי), גבה. *Part.* גבוהים. *Fut.* יגבה (the ה retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with י: as, קנו to purchase (2 Sam. xxiv. 24), instead of קנה; עשו to do (Gen. xxxi. 38), for לעשות.

‡ The prefixes ת, י, have mostly (-) or (י) when the first radical is a guttural: as, תעלה thou shalt ascend, יעלה, תחנה thou shalt encamp, תחנה see. The ה is sometimes dropped: as, יעל he shall ascend (for יעלה); יעש he shall do (for יעשה); especially with *conversive* (י): as, ויעל and he ascended; ויעש and he did; ויפנו and we turned. And when the second radical happens to be either of the letters ת, ק, פ, ב, מ, ד, ר, both receive (:); as, וישב and he captured, ויבך and he wept.

§ Instead of גלה.—In some instances י is substituted for the third radical (ה): as, בכה one that weeps, f., so likewise in the past tense, חסיה she trusted (for חסתה); חסו they trusted (for חסו). And in the future, ישליו they shall be tranquil; especially with a Paragogic letter: as, אהמי I shall roar, be disquieted (for אהמה); יתמיו (for יתמו).

*גָּלוּ, גָּלְתָהּ, גָּלָה, &c.—*Past tense*, גָּלִיָּם, גָּלִיָּה, גָּלִי.—*Part.* גָּלִיתִי, &c.

Niphal.

Inf. abs. הִגְלֶה.—*Cons.* הִגְלוֹת, הִגְלוֹתִי, &c.—*Imp.* הִגְלֵה, הִגְלֵי, הִגְלֵינָה, הִגְלֵי, &c.—*Part.* הִגְלֵתִי, &c.—*Past tense*, הִגְלָה, הִגְלָה, &c.—*Part.* הִגְלֵתִי, &c.—*Past tense*, הִגְלָה, הִגְלָה, &c.—*Part.* הִגְלֵתִי, &c.

Piel.

Inf. גָּלָה or גָּלָה, גָּלָה, &c.—*Imp.* גָּלֵה, &c.—*Fut.* גָּלֵה, &c.—*Part. act.* גָּלֵה, &c.—*Part. pas.* גָּלֵה, &c.—*Past tense*, גָּלָה, גָּלָה, &c.—*Part.* גָּלֵה, &c.

Pual.

Inf. גָּלָה, גָּלָה, &c.—*Fut.* גָּלֵה, &c.—*Part.* גָּלֵה, &c.—*Past tense*, גָּלָה, גָּלָה, &c.—*Part.* גָּלֵה, &c.

Hiphil

Inf. הִגְלִיָּה, הִגְלִיָּה, &c.—*Imp.* הִגְלִיָּה, &c.—*Fut.* הִגְלִיָּה, &c.

* גָּלִי with the accent on the last syllable: whereas verbs of the fifth conjugation have their accent on the *penultimate*, as, קָמוּ, *they stood up*.—שָׁבוּ (from שָׁב) signifies, *they returned*; but שָׁבוּ (from שָׁבָה) signifies, *they captured, took prisoners*.

† And without ה: as, יָצִי, *he shall command* (for יִצְוֶה).

‡ The ה is sometimes dropped: as, הָעֵל, *bring up* (for הַעֲלֵה).

תִּגְלָה, *יִגְלָה, &c.—*Part. act.* מִגְלָה—*Part. pas.* מְגֻלָּה, &c.
Past tense, הִגְלָה or הִגְלָהּ, הִגְלִיתָ, הִגְלִיתָהּ—הִגְלִיתִי, &c.
 הִגְלִינוּ.

Hophal.

Takes (ר) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הִגְלִיתָ הִגְלִיתָהּ, &c. תִּגְלָה, אִגְלָה, &c.

Hithpael.

הִתְגַּלְתָּ, הִתְגַּלְתָּהּ, &c., אִתְגַּלְתָּ, אִתְגַּלְתָּהּ, &c.

147. The verbs הָיָה *to be*, חָיָה *to live*, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הָיָה *to be*.—*Inf. cons.* הָיוּ, בָּהֻיּוֹת, *in being*, בְּהֻיּוֹת, מְהֻיּוֹת, לְהֻיּוֹת.

Imp. הִיָּה *be thou, m.*, הִיָּה or הִיָּהּ *f.*, הִיָּה *p. m.*, הִיָּהּ *f.*

Fut. אֶהְיֶה or אֶהְיֶהּ *I shall or will be*; תִּהְיֶה or תִּהְיֶהּ; אֶהְיֶה *f.* אֶהְיֶה or אֶהְיֶהּ; תִּהְיֶה *f.* תִּהְיֶה or תִּהְיֶהּ; אֶהְיֶה *f.* אֶהְיֶה or אֶהְיֶהּ.

* And with conversive וַיַּגְלֵהּ: וַיַּגְלֵהּ and he caused to turn; וַיַּגְלֵהּ (2 Kings ii.) and he caused to see, i. e. he shewed.

Exercise.

בְּמָרָם¹ יָדַע הַנַּעַר קָרָא² אָבִי וְאִמִּי : מָה הַדָּבָר
הַזֶּה עָשִׂיתִי³ לָנֹכַח לְבַלְתִּי⁴ קָרָאתָ לָנֹכַח : קוֹל קוֹרָא
בַּמִּדְבָּר פָּנָה⁵ דְּרָךְ : גַּם לְמַחֵר אָנִי קוֹרָא⁶ לָהּ עִם
הַמֶּלֶךְ : נִקְרָא לְנַעֲרָה וְנִשְׁאַלָהּ⁷ אֶת-פִּיהָ : שִׁמְךָ עָלֵינוּ
נִקְרָא : אָנִי לֹא נִקְרָאתִי לְבֹאֵא⁸ אֶל הַמֶּלֶךְ זֶה שְׁלֹשִׁים
יוֹם : הֲלֹא חֲכָמָה תִּקְרָא וְתִבְנוּנָה תִּתֵּן קוֹלָהּ : אִזּוֹ
תִּקְרָא וַיְהִי וַעֲנָה⁹ : לָזֹאת יִקְרָא אִשָּׁה : אֲשֶׁרִי אָדָם
מֵצֵא חֲכָמָה : גַּם צִפּוֹר¹⁰ מֵצֵא בַּיִת : דְּבִשׁ¹¹ מֵצֵאת
אֹכֵל דִּי¹² : לָךְ מֵצֵא אֶת-הַחֲצִים : עִם אֲשֶׁר תִּמְצֵא
אֶת-אַלְהֶיהָ לֹא יַחֲרִי : תִּמְצֵא שְׂפַחְתָּךְ חֹן בְּעֵינֶיהָ¹³ :
אִם הִמְצֵא תִמְצֵא בִּידוֹ הַגְּנֵבָה¹⁴ שְׁנֵים וְשָׁלֹם¹⁵ :
גִּלְבָּדָת¹⁶ בְּבֹל וְאֵת לֹא יִדְעָתָּ נִמְצְאתָ וְגַם נִתְפַּשְׁתָּ¹⁷ :
שְׂפָתַי¹⁸ מִלֵּא וְעַם¹⁹ : יְמִינִם²⁰ מִלֵּאָה שְׂחָד²¹ : מִלֵּא
קִרְנֶךָ²² שָׁמֶן : גְּמִלָּא בְּתֵינֹכַח²³ שָׁלָל²⁴ : מִלֵּא בְּתֵינֹכַח כָּל-
טוֹב²⁵ : חָטָא וְהָחֲטִיא אֶת-יִשְׂרָאֵל : גַּם אוֹתוֹ הָחֲטִיא
הַנְּשִׁים הַנִּבְרִיּוֹת²⁶ : לֹא יֵשְׁבוּ בְּאַרְצָהּ פֶּן יַחֲטִיאוּ אֹתָךְ²⁷

1 Before. 2 Root קָרָא. 3 Root עָשָׂה to do. 4 Not. 5 Root פָּנָה to turn, Pi. to clear away. 6 Called, invited. 7 שָׁאַל to ask. 8 To come. 9 עָנָה to answer. 10 A bird. 11 Honey. 12 דִּי sufficient, enough. 13 עֵין. 14 Theft. 15 To pay. 16 לָכַד to catch. 17 תִּפְשָׁה to lay hold of. 18 שִׁפָּה lip. 19 Anger. 20 The right hand. 21 A bribe. 22 קִרְן a horn. 23 בֵּית. 24 Spoil, plunder. 25 Goods, riches. 26 To sin. 27 Strange.

לִי : רָאָה ²⁸ זֶה מַצְאֵתִי : רָאָה רֵאִיתִי אֶת־עֵינִי עָמִי :
 דַּעֲי וְרֵאִי מִה תַּעֲשֶׂי ²⁹ : צֵאִנָּה ³⁰ וְרֵאִנָּה בְּנֹת צִיּוֹן :
 אֲזֶן שִׁמְעַת וְעֵינַי רָאָה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם ³¹ : מִה
 רֵאִיתִי בִי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה : רָאָה בִי לֹא נַעֲשִׂיתָה
 עֲצָתוֹ ³² : עָתָה תֵּרְאָה אֲשֶׁר אֶעֱשֶׂה לָּהֶם : עֵינִי עוֹרִים ³³
 תֵּרְאִינָה : בְּאוֹרֶךְ נִרְאָה אֹר : אֱלֹהִי אֲבֹתֵיכֶם נִרְאָה
 אֵלִי : הַיּוֹם אֶרְאָה אֱלֹהִי : מַעֲשִׂים ³⁴ אֲשֶׁר לֹא יַעֲשֶׂה
 עֲשִׂיתָן עִמָּדִי : הִנֵּה הִרְאָה אֱלֹהִים אֹתִי גַם אֶת־זֶרְעִי :
 אִתָּה הִרְאִיתָ לְדַעַת : אֶת־אוֹיְבֵיהֶם כָּסָה ³⁵ הַיָּם : כָּל־מָה ³⁶
 כָּסָתָה פָּנָי : אֶרֶץ אֵל תִּכְסִי דָמִי : בַּחֲשָׁךְ שָׁמַיִם יִכָּסֶה :
 הַזְּקֵנִים ³⁷ מְכַסִּים בְּשָׁקִים ³⁸ וְהַבְּהֵמָה הַפֹּקֵר וְהַצֹּאֵן אֶל־
 יִמְעַמּוֹ ³⁹ מֵאוֹמֶה ⁴⁰ , אֶל־יָרְעוּ ⁴¹ וּמִים אֶל־יִשְׁתּוּ ⁴² וְיִתְכַסּוּ
 שָׁקִים וְיִקְרְאוּ אֶל־אֱלֹהִים בַּחֲזָקָה ⁴³ וְיִשְׁבּוּ "אִישׁ" מִדְּרָכּוֹ
 הַרְעָה :

²⁸ רָאָה to see. ²⁹ עָשָׂה to do. ³⁰ יֵצֵא to go out. ³¹ Both. ³² עָצָה
 advice. ³³ עָמַר a blind man. ³⁴ מַעֲשִׂה work, deed. ³⁵ כָּסָה to cover.
³⁶ Shame. ³⁷ זָקֵן an old man. ³⁸ A sack, sack-cloth. ³⁹ קָעַם to
 taste. ⁴⁰ Any-thing. ⁴¹ יָרַעַה to feed. ⁴² שָׁתָה to drink. ⁴³ With
 force, vehemently. ⁴⁴ שָׁב to return. ⁴⁵ Each.

8th CONJUGATION.

138. The Eighth Conjugation comprehends verbs
 whose second and third radical are the same; as,
 מָדַד *to measure*, סָבַב *to surround*.

Kal.

* Sometimes with short (ַ); as, שִׂיְךָ *sing* or *exult thou, f.* (Isaiah liv. 1) מְשִׁיךְ *m. pl.*

† The long vowel (◌̄) is changed into (◌̆) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See Part I. p. 79.)

† The prefixes **ɔ**, **ɲ**, **ʼ**, **ʌ**, have long (ɔ), except the second and third persons *f. pl.*

§ (־) is changed into (ֿ) for the reason stated before. For the same reason is (־) changed into short (ֿ), with *conversive* 1: as, יִכַּבֿ *he shall surround*, יִכַּבֿ *and he surrounded*, וַיִּכַּבֿ, וַיִּכַּבֿ.

|| Or סָנַב, like the perfect verb. In the same manner, הִמָּם *he imagined, intended*, הִמָּמָה, הִמָּמָי.

Niphul.

Inf. הִסְפַּב, הִסְפֵּב, &c.—*Imp.* הִסְבֵּב, הִסְבֵּב, or הִסְבֵּב, הִסְבֵּב, &c.—*Part.* נִסְבֵּב or נִסְבָּה, נִסְבָּה, נִסְבֵּב, &c.—*Past tense,* נִסְבָּה or נִסְבָּה †, נִסְבָּה, or נִסְבָּה, נִסְבָּה—נִסְבָּה, נִסְבָּה, &c.

Piel, Puil, and Hithpaël.

Are conjugated either like perfect verbs, as, סָבַב *to bring about, to cause*; § הִלֵּל *to praise* קָלַל *to curse*, הִלֵּל *he praised*, הִלֵּל, &c. הִלֵּל *he was praised*, הִלֵּלְתִּי *I was praised*, הִלֵּלְתָּ *he praised himself, boasted*.—*Part.* מְהִלֵּל, מְהִלֵּל, מְהִלֵּל, &c.—*Imp.* הִלֵּל, הִלֵּל, הִלֵּל, &c. הִתְהִלֵּל, &c., and *Fut.* יִהְיֶה, יִהְיֶה, יִהְיֶה, &c. Or they are conjugated like verbs of the fifth conjugation (עו). Thus *Inf.* סוּבַב *to go about, encompass*; הוֹלֵל *to make foolish, frantic. to act without reason*.—*Imp.* סוּבֵב, סוּבֵב, &c.—*Fut.* יִסְבֵּב, &c.—*Part. act.* מְסוּבֵב, &c.—*Part. pas.* מְסוּבָּב—

* Or with (..); as, הִמַּס *to be melted*.

† Or with (—); as, יִתָּמָם *I shall be finished, completed*, יִתָּמָם, or with (-); as, יִמָּד *he shall be measured*. In a few instances without *dagesh*; as, יִתָּלָם *I shall be light*, i. e. *not esteemed*, יִתָּלָם.

‡ Sometimes with ו: as נָגַל *he was rolled*, נָגְלוּ *they were rolled together*.

§ Hence the Rabbinical, סָבָה *a cause*.

|| Hence *Hallelujah*, הַלְלֵיָהּ i. e. *Praise ye the Lord*.

Past tense, סוּבַבְתָּ, סוּבַבְתָּהּ, סוּבַבְתָּם, &c.—*PVAL*
Inf. סוּבַב. — *Fut.* סוּבַבְּתָּ. — *Past tense*, סוּבַבְתָּ, &c.—
HITHPAËL, הִסְתַּוְּבַב; or from גָּלַל—הִתְגַּלְּלָהּ *he rolled*
himself.

Hiphil.

הִסְבֵּי. — *Imp.* הִסֵּב, הִסְבֵּי, &c.—*Fut.* אִסְבֵּי, תִּסְבֵּי, &c.—*Part. act.* מִסְבֵּי, מְסַבֵּי, &c.—*Part. pas.* מְסֻבֵּי, מְסֻבֵּי, &c.—*Past tense*, הִסְבֵּי*, הִסְבֵּה, הִסְבֵּהוּ, &c.

Hophal.

Inf. הִסְבֵּי. — *Fut.* אִסְבֵּי, תִּסְבֵּי, &c.—*Part.* הִסְבֵּי, הִסְבֵּי, &c.—*Past tense*, הִסְבֵּה, הִסְבֵּהוּ, &c.—*Past tense*, הִסְבֵּה, הִסְבֵּהוּ, &c.

Exercise.

רַב־לָקֶחַם סֵב אֶת־הָהָר הַזֶּה : עָבְרוּ וְסָבּוּ אֶת־הָעִיר :
 בַּיּוֹם הַשְּׁבִיעִי תִסְבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים² : לֹא נָסַב
 עַד בָּאוּ פֹה : סָפַתָם אֶת־הַמָּקוֹם : וַנָּסַב¹ אֶת־הָרֹר־שְׁעֵיר
 יָמִים רַבִּים³ : אֲנִי הוֹלֵךְ לְמַד⁴ אֶת־יְרוּשָׁלַם⁵ לְרֹאוֹת

¹ Much, enough, ² Seven times. ³ Many. ⁴ מָדַר to measure;
 in *Hith.* to stretch one's self. ⁵ Jerusalem.

* Or with (-); as הִקֵּל *he caused to be light*, הִמֵּר *he made bitter*.

בְּמָה אֲרָבָהּ וְכַמְדָּה רַחֲבָהּ : מִן הַמִּדְדָּה הַזֹּאת תִּמְדֹּד :
 סָבַב אֶל רוּחַ הַיָּם מִדֵּד חֲמֵשׁ מֵאוֹת קָנִים : וַיִּמְדֵּר אֶת
 הַשָּׁעַר : הַיּוֹם גִּלּוֹתִי⁶ אֶת־חֲרַפְתָּ מִצָּרִים מֵעַלֵּיכֶם : גִּלּוֹ
 אֲבָנִים גְּדֹלִים עַל פִּי הַמַּעְרָה : נָסַבּוּ בְּתֵיהֶם לְאַחֲרֵים
 וּנְגִלּוּ⁷ בַּסֶּפֶר הַשָּׁמַיִם וְכָל צָבָאָם יִבּוּלִי פִּנְבֵּל עָלֶיהָ
 מִנֶּפֶן⁸ : בַּחוּל הַיָּם אֲשֶׁר לֹא יִמְדֵּר וְלֹא יִסְפְּרִי : אִם
 יִמְדֹּד שָׁמַיִם מִלְמַעְלָה וַיַּחֲקֹד⁹ מוֹסְרֵי־אֶרֶץ לִמְטָה גַם
 אֲנִי אִמָּאִם" בְּכַל־זֶרַע יִשְׂרָאֵל : שִׁבְעַת פַּעֲמִים בַּיּוֹם הִלָּלְתִּי¹⁰
 אוֹתָךְ : בָּאלֹהִים הִלָּלְנוּ כָל־הַיּוֹם : הִלָּלִי אֱלֹהֶיךָ צִיּוֹן :
 אֲהַלֵּלָהּ שֵׁם אֱלֹהִים בְּשִׁיר : לֹא הַמְתִּים¹¹ יְהִלָּלָהּ יְהוָה :
 לְפִי שִׁבְלוֹ¹² יְהִלָּל אִישׁ : כָּל־הַנְּשָׁמָה¹³ תִּהְלָל יְהוָה : רִנֵּי¹⁴
 וְשִׁמְחֵי בַת צִיּוֹן : רִנּוֹ שָׁמַיִם וְגִילִי¹⁵ אֶרֶץ : הַקִּיצוֹ¹⁶ וְרִנְנוּ
 שִׁבְנֵי¹⁷ עֶפְרָיִם¹⁸ : כְּהִנִּיָּה אֶלְבִּישׁ¹⁹ יֵשׁעַ²⁰ וַחֲסִידֶיהָ²¹ רִנּוֹ
 וְרִנְנוּ : אִזּוֹ יִדְלַג²² בְּאֵיל פֶּסֶח²³ וַחֲרוֹן לִשׁוֹן אֱלֹם²⁴ תִּרְנֹן
 לִשׁוֹנִי צִדְקָךְ : תִּרְנְנָה שְׁפָתַי : בִּכְרָמִים²⁵ לֹא יִרְנֹן :
 מוֹצֵאִי בְּקֹר וַעֲרֹב תִּרְנִין : לֵב אֶלְמָגָה, אֶרְנִין : הִנֵּה

6 גָּלַל to roll, roll away, remove. in *Hith.* to roll one's self, to wallow.

7 נָבַל to wither, waste. 8 The vine. 9 סָפַר to number. 10 חָקַר to

search. 11 מָאָס to despise. 12 הִלָּל to praise; in *Hith.* to praise

one's self, to boast. 13 A dead person. 14 Sense, understanding.

15 Soul. 16 רָנָן to shout, to sing. 17 גִּיל to rejoice. 18 Awake.

19 שָׁבַן one that dwells. 20 Dust. 21 לָבַשׁ to dress, to clothe.

22 Salvation. 23 A pious man. 24 דָּלַג to jump. 25 The lame.

26 Dumb. 27 כָּרֵם a vineyard.

TABLE XIV.
Exhibiting the Past Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

שְׁלֵמִים First Conjugation.	חֲסֵדִים Second Conjugation.	נָחִי פ"א Third Conjugation.	נָחִי פ"ב Fourth Conjugation.	נָחִי ע"ו Fifth Conjugation.	נָחִי ל"א Sixth Conjugation.	נָחִי ל"ה Seventh Conjugation.	כְּפֻלִּים Eighth Conjugation.
I לְמַדְתִּי Thou לְמַדְתָּ f. תָּ He לְמַד She לְמַדָּה We לְמַדְנָה You לְמַדְתֶּם f. ין They לְמַדּוּ	I נִגַּשְׁתִּי Thou נִגַּשְׁתָּ f. תָּ He נִגַּשׁ She נִגַּשָּׁה We נִגַּשְׁנָה You נִגַּשְׁתֶּם f. ין They נִגַּשּׁוּ	I אָכַלְתִּי Thou אָכַלְתָּ f. תָּ He אָכַל She אָכַלָּה We אָכַלְנָה You אָכַלְתֶּם f. ין They אָכַלּוּ	I יָשַׁבְתִּי Thou יָשַׁבְתָּ f. תָּ He יָשַׁב She יָשְׁבָה We יָשַׁבְנָה You יָשַׁבְתֶּם f. ין They יָשַׁבּוּ	I קָמַתִּי Thou קָמַתָּ f. תָּ He קָם She קָמָה We קָמַנָה You קָמַתֶּם f. ין They קָמוּ	I מָצַאתִי Thou מָצַאתָ f. תָּ He מָצָא She מָצָאָה We מָצַאנָה You מָצַאתֶם f. ין They מָצְאוּ	I גָּלִיתִי Thou גָּלִיתָ f. תָּ He גָּלָה She גָּלָתָה We גָּלִיתְנָה You גָּלִיתֶם f. ין They גָּלוּ	I סָבַתִּי Thou סָבַתָּ f. תָּ He סָבַ She סָבָה We סָבַנָה You סָבַתֶּם f. ין They סָבוּ
I נִלְמַדְתִּי Thou נִלְמַדְתָּ f. תָּ He נִלְמַד She נִלְמַדָּה We נִלְמַדְנָה You נִלְמַדְתֶּם f. ין They נִלְמַדּוּ	I נִנְגַּשְׁתִּי Thou נִנְגַּשְׁתָּ f. תָּ He נִנְגַּשׁ She נִנְגַּשָּׁה We נִנְגַּשְׁנָה You נִנְגַּשְׁתֶּם f. ין They נִנְגַּשּׁוּ	I נִאָכַלְתִּי Thou נִאָכַלְתָּ f. תָּ He נִאָכַל She נִאָכַלָּה We נִאָכַלְנָה You נִאָכַלְתֶּם f. ין They נִאָכַלּוּ	I נִיָּשַׁבְתִּי Thou נִיָּשַׁבְתָּ f. תָּ He נִיָּשַׁב She נִיָּשְׁבָה We נִיָּשַׁבְנָה You נִיָּשַׁבְתֶּם f. ין They נִיָּשַׁבּוּ	I נִקָּמַתִּי Thou נִקָּמַתָּ f. תָּ He נִקָּם She נִקָּמָה We נִקָּמַנָה You נִקָּמַתֶּם f. ין They נִקָּמוּ	I נִמָּצַאתִי Thou נִמָּצַאתָ f. תָּ He נִמָּצָא She נִמָּצָאָה We נִמָּצַאנָה You נִמָּצַאתֶם f. ין They נִמָּצְאוּ	I נִגָּלִיתִי Thou נִגָּלִיתָ f. תָּ He נִגָּלָה She נִגָּלָתָה We נִגָּלִיתְנָה You נִגָּלִיתֶם f. ין They נִגָּלוּ	I נִסָּבַתִּי Thou נִסָּבַתָּ f. תָּ He נִסָּבַ She נִסָּבָה We נִסָּבַנָה You נִסָּבַתֶּם f. ין They נִסָּבוּ
I לְמַדְתִּי Thou לְמַדְתָּ f. תָּ He לְמַד She לְמַדָּה We לְמַדְנָה You לְמַדְתֶּם f. ין They לְמַדּוּ	I נִגַּשְׁתִּי Thou נִגַּשְׁתָּ f. תָּ He נִגַּשׁ She נִגַּשָּׁה We נִגַּשְׁנָה You נִגַּשְׁתֶּם f. ין They נִגַּשּׁוּ	I אָכַלְתִּי Thou אָכַלְתָּ f. תָּ He אָכַל She אָכַלָּה We אָכַלְנָה You אָכַלְתֶּם f. ין They אָכַלּוּ	I יָשַׁבְתִּי Thou יָשַׁבְתָּ f. תָּ He יָשַׁב She יָשְׁבָה We יָשַׁבְנָה You יָשַׁבְתֶּם f. ין They יָשַׁבּוּ	I קָמַמְתִּי Thou קָמַמְתָּ f. תָּ He קָמַם She קָמַמָה We קָמַמְנָה You קָמַמְתֶּם f. ין They קָמַמוּ	I מָצַאתִי Thou מָצַאתָ f. תָּ He מָצָא She מָצָאָה We מָצַאנָה You מָצַאתֶם f. ין They מָצְאוּ	I גָּלִיתִי Thou גָּלִיתָ f. תָּ He גָּלָה She גָּלָתָה We גָּלִיתְנָה You גָּלִיתֶם f. ין They גָּלוּ	I סָבַבְתִּי Thou סָבַבְתָּ f. תָּ He סָבַב She סָבַבָה We סָבַבְנָה You סָבַבְתֶּם f. ין They סָבַבוּ
I לְמַדְתִּי Thou לְמַדְתָּ f. תָּ He לְמַד She לְמַדָּה We לְמַדְנָה You לְמַדְתֶּם f. ין They לְמַדּוּ	I נִגַּשְׁתִּי Thou נִגַּשְׁתָּ f. תָּ He נִגַּשׁ She נִגַּשָּׁה We נִגַּשְׁנָה You נִגַּשְׁתֶּם f. ין They נִגַּשּׁוּ	I אָכַלְתִּי Thou אָכַלְתָּ f. תָּ He אָכַל She אָכַלָּה We אָכַלְנָה You אָכַלְתֶּם f. ין They אָכַלּוּ	I יָשַׁבְתִּי Thou יָשַׁבְתָּ f. תָּ He יָשַׁב She יָשְׁבָה We יָשַׁבְנָה You יָשַׁבְתֶּם f. ין They יָשַׁבּוּ	I קָמַמְתִּי Thou קָמַמְתָּ f. תָּ He קָמַם She קָמַמָה We קָמַמְנָה You קָמַמְתֶּם f. ין They קָמַמוּ	I מָצַאתִי Thou מָצַאתָ f. תָּ He מָצָא She מָצָאָה We מָצַאנָה You מָצַאתֶם f. ין They מָצְאוּ	I גָּלִיתִי Thou גָּלִיתָ f. תָּ He גָּלָה She גָּלָתָה We גָּלִיתְנָה You גָּלִיתֶם f. ין They גָּלוּ	I סָבַבְתִּי Thou סָבַבְתָּ f. תָּ He סָבַב She סָבַבָה We סָבַבְנָה You סָבַבְתֶּם f. ין They סָבַבוּ
I הִלְמַדְתִּי Thou הִלְמַדְתָּ f. תָּ He הִלְמַד She הִלְמַדָּה We הִלְמַדְנָה You הִלְמַדְתֶּם f. ין They הִלְמַדּוּ	I הִנְגַּשְׁתִּי Thou הִנְגַּשְׁתָּ f. תָּ He הִנְגַּשׁ She הִנְגַּשָּׁה We הִנְגַּשְׁנָה You הִנְגַּשְׁתֶּם f. ין They הִנְגַּשּׁוּ	I הִאָכַלְתִּי Thou הִאָכַלְתָּ f. תָּ He הִאָכַל She הִאָכַלָּה We הִאָכַלְנָה You הִאָכַלְתֶּם f. ין They הִאָכַלּוּ	I הִיָּשַׁבְתִּי Thou הִיָּשַׁבְתָּ f. תָּ He הִיָּשַׁב She הִיָּשְׁבָה We הִיָּשַׁבְנָה You הִיָּשַׁבְתֶּם f. ין They הִיָּשַׁבּוּ	I הִקָּמַמְתִּי Thou הִקָּמַמְתָּ f. תָּ He הִקָּמַם She הִקָּמַמָה We הִקָּמַמְנָה You הִקָּמַמְתֶּם f. ין They הִקָּמַמוּ	I הִמָּצַאתִי Thou הִמָּצַאתָ f. תָּ He הִמָּצָא She הִמָּצָאָה We הִמָּצַאנָה You הִמָּצַאתֶם f. ין They הִמָּצְאוּ	I הִגָּלִיתִי Thou הִגָּלִיתָ f. תָּ He הִגָּלָה She הִגָּלָתָה We הִגָּלִיתְנָה You הִגָּלִיתֶם f. ין They הִגָּלוּ	I הִסָּבַבְתִּי Thou הִסָּבַבְתָּ f. תָּ He הִסָּבַב She הִסָּבַבָה We הִסָּבַבְנָה You הִסָּבַבְתֶּם f. ין They הִסָּבַבוּ
I הִלְמַדְתִּי Thou הִלְמַדְתָּ f. תָּ He הִלְמַד She הִלְמַדָּה We הִלְמַדְנָה You הִלְמַדְתֶּם f. ין They הִלְמַדּוּ	I הִנְגַּשְׁתִּי Thou הִנְגַּשְׁתָּ f. תָּ He הִנְגַּשׁ She הִנְגַּשָּׁה We הִנְגַּשְׁנָה You הִנְגַּשְׁתֶּם f. ין They הִנְגַּשּׁוּ	I הִאָכַלְתִּי Thou הִאָכַלְתָּ f. תָּ He הִאָכַל She הִאָכַלָּה We הִאָכַלְנָה You הִאָכַלְתֶּם f. ין They הִאָכַלּוּ	I הִיָּשַׁבְתִּי Thou הִיָּשַׁבְתָּ f. תָּ He הִיָּשַׁב She הִיָּשְׁבָה We הִיָּשַׁבְנָה You הִיָּשַׁבְתֶּם f. ין They הִיָּשַׁבּוּ	I הִקָּמַמְתִּי Thou הִקָּמַמְתָּ f. תָּ He הִקָּמַם She הִקָּמַמָה We הִקָּמַמְנָה You הִקָּמַמְתֶּם f. ין They הִקָּמַמוּ	I הִמָּצַאתִי Thou הִמָּצַאתָ f. תָּ He הִמָּצָא She הִמָּצָאָה We הִמָּצַאנָה You הִמָּצַאתֶם f. ין They הִמָּצְאוּ	I הִגָּלִיתִי Thou הִגָּלִיתָ f. תָּ He הִגָּלָה She הִגָּלָתָה We הִגָּלִיתְנָה You הִגָּלִיתֶם f. ין They הִגָּלוּ	I הִסָּבַבְתִּי Thou הִסָּבַבְתָּ f. תָּ He הִסָּבַב She הִסָּבַבָה We הִסָּבַבְנָה You הִסָּבַבְתֶּם f. ין They הִסָּבַבוּ
I הִתְלַמַּדְתִּי Thou הִתְלַמַּדְתָּ f. תָּ He הִתְלַמַּד She הִתְלַמַּדָּה We הִתְלַמַּדְנָה You הִתְלַמַּדְתֶּם f. ין They הִתְלַמַּדּוּ	I הִתְנַגַּשְׁתִּי Thou הִתְנַגַּשְׁתָּ f. תָּ He הִתְנַגַּשׁ She הִתְנַגַּשָּׁה We הִתְנַגַּשְׁנָה You הִתְנַגַּשְׁתֶּם f. ין They הִתְנַגַּשּׁוּ	I הִתְאָכַלְתִּי Thou הִתְאָכַלְתָּ f. תָּ He הִתְאָכַל She הִתְאָכַלָּה We הִתְאָכַלְנָה You הִתְאָכַלְתֶּם f. ין They הִתְאָכַלּוּ	I הִתְיָשַׁבְתִּי Thou הִתְיָשַׁבְתָּ f. תָּ He הִתְיָשַׁב She הִתְיָשְׁבָה We הִתְיָשַׁבְנָה You הִתְיָשַׁבְתֶּם f. ין They הִתְיָשַׁבּוּ	I הִתְקָמַמְתִּי Thou הִתְקָמַמְתָּ f. תָּ He הִתְקָמַם She הִתְקָמַמָה We הִתְקָמַמְנָה You הִתְקָמַמְתֶּם f. ין They הִתְקָמַמוּ	I הִתְמָצַאתִי Thou הִתְמָצַאתָ f. תָּ He הִתְמָצָא She הִתְמָצָאָה We הִתְמָצַאנָה You הִתְמָצַאתֶם f. ין They הִתְמָצְאוּ	I הִתְגָּלִיתִי Thou הִתְגָּלִיתָ f. תָּ He הִתְגָּלָה She הִתְגָּלָתָה We הִתְגָּלִיתְנָה You הִתְגָּלִיתֶם f. ין They הִתְגָּלוּ	I הִסְתַּבַּבְתִּי Thou הִסְתַּבַּבְתָּ f. תָּ He הִסְתַּבַּב She הִסְתַּבַּבָה We הִסְתַּבַּבְנָה You הִסְתַּבַּבְתֶּם f. ין They הִסְתַּבַּבוּ

TABLE XIII.
*Exhibiting the Participles of all the Perfect and Imperfect Verbs, Primitive as well as
 Derivative, at one view.*

בינוני Participle.	שְׁלֵמִים First Conjugation	חֲסֵדִים Second Conjugation	נָחִי פ"א Third Conjugation	נָחִי פ"י Fourth Conjugation	נָחִי ע"ו Fifth Conjugation	נָחִי ל"א Sixth Conjugation	נָחִי ל"ה Seventh Conjugation	כְּפֻלִּים Eighth Conjugation
Kal.	לֹמֵד	נֹגֵשׁ	אוֹכֵל	יוֹשֵׁב	קֹם	מוֹצֵא	גֹּלֵה	סֹבֵב
	לֹמְדָה	נֹגֶשֶׁה	אוֹכֶלָה	יוֹשֶׁבֶה	קֹמָה	מוֹצֵאָה	גֹּלֶה	סֹבְבָה
	לֹמְדֵת	נֹגֶשֶׁת	אוֹכֶלֶת	יוֹשֶׁבֶת	—	מוֹצֵאֵת	—	—
	לֹמְדִים	נֹגְשִׁים	אוֹכְלִים	יוֹשְׁבִים	קֹמִים	מוֹצֵאִים	גֹּלִים	סֹבְבִים
	לֹמְדוֹת	נֹגְשׁוֹת	אוֹכְלוֹת	יוֹשְׁבוֹת	קֹמוֹת	מוֹצֵאוֹת	גֹּלוֹת	סֹבְבוֹת
	לְמוֹד	נִגְשׁ	אֹכֵל	יֹשֵׁב	קֹם	מוֹצֵא	גֹּלֵי	סֹבֵב
	לְמוֹדָה	נִגְשָׁה	אֹכֶלָה	יֹשֶׁבֶה	קֹמָה	מוֹצֵאָה	גֹּלֶיָּה	סֹבְבָה
	לְמוֹדִים	נִגְשִׁים	אֹכְלִים	יֹשְׁבִים	קֹמִים	מוֹצֵאִים	גֹּלִים	סֹבְבִים
Niphal.	נִלְמַד	נִנְגָּשׁ	נִאֲכַל	נִיֻּשַׁב	נִקֹּם	נִמְצָא	נִגְלָה	נִסְבַּב
	נִלְמְדָה	נִנְגָּשָׁה	נִאֲכַלָּה	נִיֻּשְׁבָּה	נִקֹּמָה	נִמְצָאָה	נִגְלָה	נִסְבְּבָה
	נִלְמְדֵת	נִנְגָּשֶׁת	נִאֲכַלֶּת	נִיֻּשְׁבֶּת	נִקֹּמֶת	נִמְצָאֵת	נִגְלִית	—
	נִלְמְדִים	נִנְגָּשִׁים	נִאֲכַלִּים	נִיֻּשְׁבִּים	נִקֹּמִים	נִמְצָאִים	נִגְלִים	נִסְבְּבִים
	נִלְמְדוֹת	נִנְגָּשׁוֹת	נִאֲכַלוֹת	נִיֻּשְׁבוֹת	נִקֹּמוֹת	נִמְצָאוֹת	נִגְלוֹת	נִסְבְּבוֹת
	מִלְמַד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקֹּמֵם	מִמְצֵא	מִגְלֵה	מִסְבִּיב
	מִלְמְדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבָּה	מִקֹּמְמָה	מִמְצֵאָה	מִגְלֶה	מִסְבְּבָה
	מִלְמְדֵת	מִנְגִּשֶׁת	מִאֲכִילֶת	מִיֻּשְׁבֶּת	מִקֹּמְמֶת	מִמְצֵאֵת	—	—
Piel.	מִלְמְדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקֹּמְמִים	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
	מִלְמְדוֹת	מִנְגִּשׁוֹת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקֹּמְמוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבְּבוֹת
	מִלְמֹד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקֹּמֵם	מִמְצֵא	מִגְלֵה	מִסְבִּיב
	מִלְמְדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבָּה	מִקֹּמְמָה	מִמְצֵאָה	מִגְלֶה	מִסְבְּבָה
	מִלְמְדֵת	מִנְגִּשֶׁת	מִאֲכִילֶת	מִיֻּשְׁבֶּת	מִקֹּמְמֶת	מִמְצֵאֵת	—	—
	מִלְמְדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקֹּמְמִים	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
	מִלְמְדוֹת	מִנְגִּשׁוֹת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקֹּמְמוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבְּבוֹת
	מִלְמְדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקֹּמְמִים	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
Pual.	לְמֹד	נִגְשׁ	אֹכַל	יֹשֵׁב	קֹמֵם	מוֹצֵא	גֹּלֵה	סֹבֵב
	לְמֹדָה	נִגְשָׁה	אֹכֶלָה	יֹשֶׁבֶה	קֹמְמָה	מוֹצֵאָה	גֹּלֶה	סֹבְבָה
	לְמֹדִים	נִגְשִׁים	אֹכְלִים	יֹשְׁבִים	קֹמְמִים	מוֹצֵאִים	גֹּלִים	סֹבְבִים
	לְמֹדוֹת	נִגְשׁוֹת	אֹכְלוֹת	יֹשְׁבוֹת	קֹמְמוֹת	מוֹצֵאוֹת	גֹּלוֹת	סֹבְבוֹת
Hiphil.	מִלְמִיד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקִּים	מִמְצֵא	מִגְלֵה	מִסְבֵּב
	מִלְמִידָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבָּה	מִקִּמָּה	מִמְצֵאָה	מִגְלֶה	מִסְבְּבָה
	מִלְמִידֵת	מִנְגִּשֶׁת	מִאֲכִילֶת	מִיֻּשְׁבֶּת	—	מִמְצֵאֵת	—	—
	מִלְמִידִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקִּיִּם	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
	מִלְמִידוֹת	מִנְגִּשׁוֹת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקִּימוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבְּבוֹת
	מִלְמֹד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקֵּם	מִמְצֵא	מִגְלֵה	מִסְבֵּב
	מִלְמֹדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבָּה	מִקִּמָּה	מִמְצֵאָה	מִגְלֶה	מִסְבְּבָה
	מִלְמֹדֵת	מִנְגִּשֶׁת	מִאֲכִילֶת	מִיֻּשְׁבֶּת	—	מִמְצֵאֵת	—	—
Hophal.	מִלְמֹדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקִּמְמִים	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
	מִלְמֹדוֹת	מִנְגִּשׁוֹת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקִּמְמוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבְּבוֹת
	מִלְמֹד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקֵּם	מִמְצֵא	מִגְלֵה	מִסְבֵּב
	מִלְמֹדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבָּה	מִקִּמָּה	מִמְצֵאָה	מִגְלֶה	מִסְבְּבָה
	מִלְמֹדֵת	מִנְגִּשֶׁת	מִאֲכִילֶת	מִיֻּשְׁבֶּת	—	מִמְצֵאֵת	—	—
	מִלְמֹדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקִּמְמִים	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
	מִלְמֹדוֹת	מִנְגִּשׁוֹת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקִּמְמוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבְּבוֹת
	מִלְמֹדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִּים	מִקִּמְמִים	מִמְצֵאִים	מִגְלִים	מִסְבְּבִים
Hithpael.	מִתְלַמֵּד	מִתְנַגֵּשׁ	מִתְאֲכִיל	מִתְיֹשֵׁב	מִתְקֹמֵם	מִתְמוֹצֵא	מִתְגֹּלֵה	מִתְסֹבֵב
	מִתְלַמְּדָה	מִתְנַגֶּשֶׁה	מִתְאֲכִילָה	מִתְיֹשְׁבָּה	מִתְקֹמְמָה	מִתְמוֹצֵאָה	מִתְגֹּלֶה	מִתְסֹבְבָה
	מִתְלַמְּדֵת	מִתְנַגֶּשֶׁת	מִתְאֲכִילֶת	מִתְיֹשְׁבֶת	מִתְקֹמְמֶת	מִתְמוֹצֵאֵת	—	—
	מִתְלַמְּדִים	מִתְנַגִּשִׁים	מִתְאֲכִילִים	מִתְיֹשְׁבִים	מִתְקֹמְמִים	מִתְמוֹצֵאִים	מִתְגֹּלִים	מִתְסֹבְבִים
	מִתְלַמְּדוֹת	מִתְנַגִּשׁוֹת	מִתְאֲכִילוֹת	מִתְיֹשְׁבוֹת	מִתְקֹמְמוֹת	מִתְמוֹצֵאוֹת	מִתְגֹּלוֹת	מִתְסֹבְבוֹת
	מִתְלַמֵּד	מִתְנַגֵּשׁ	מִתְאֲכִיל	מִתְיֹשֵׁב	מִתְקֹמֵם	מִתְמוֹצֵא	מִתְגֹּלֵה	מִתְסֹבֵב
	מִתְלַמְּדָה	מִתְנַגֶּשֶׁה	מִתְאֲכִילָה	מִתְיֹשְׁבָּה	מִתְקֹמְמָה	מִתְמוֹצֵאָה	מִתְגֹּלֶה	מִתְסֹבְבָה
	מִתְלַמְּדֵת	מִתְנַגֶּשֶׁת	מִתְאֲכִילֶת	מִתְיֹשְׁבֶת	מִתְקֹמְמֶת	מִתְמוֹצֵאֵת	—	—

TABLE XII.

Exhibiting the Future Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

Showing the Future Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

עֲתִיד Future.	שְׁלֵמִים First Conjugation.	חֲסֵדִים Second Conjugation.	נָחִי פ"א Third Conjugation.	נָחִי פ"י Fourth Conjugation.	נָחִי ע"ו Fifth Conjugation.	נָחִי ל"א Sixth Conjugation.	נָחִי ל"ה Seventh Conjugation.	כְּפֻלִּים Eighth Conjugation.
I	אֶלְמַד	אֶנְגֵּשׁ	אֶכַּל	אֶשָּׁב	אֶקוּם	אֶמְצֵא	אֶגַּל	אֶסּוּב
Thou	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּם	תִּמְצֵא	תִּגַּל	תִּסּוּב
He	יִלְמַד	יִנְגֹּשׁ	יֹאכַל	יִשָּׁב	יִקוּם	יִמְצֵא	יִגַּל	יִסּוּב
She	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּם	תִּמְצֵא	תִּגַּל	תִּסּוּב
We	נִלְמַד	נִנְגֹּשׁ	נֹאכַל	נִשָּׁב	נִקוּם	נִמְצֵא	נִגַּל	נִסּוּב
You	תִּלְמְדוּ	תִּנְגֹּשׁוּ	תֹּאכְלוּ	תִּשָּׁבוּ	תִּקוּמוּ	תִּמְצְאוּ	תִּגַּלְוּ	תִּסּוּבוּ
They	יִלְמְדוּ	יִנְגֹּשׁוּ	יֹאכְלוּ	יִשָּׁבוּ	יִקוּמוּ	יִמְצְאוּ	יִגַּלּוּ	יִסּוּבוּ
I	אֶלְמַד	אֶנְגֵּשׁ	אֶכַּל	אֶשָּׁב	אֶקוּם	אֶמְצֵא	אֶגַּל	אֶסּוּב
Thou	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּם	תִּמְצֵא	תִּגַּל	תִּסּוּב
He	יִלְמַד	יִנְגֹּשׁ	יֹאכַל	יִשָּׁב	יִקוּם	יִמְצֵא	יִגַּל	יִסּוּב
She	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּם	תִּמְצֵא	תִּגַּל	תִּסּוּב
We	נִלְמַד	נִנְגֹּשׁ	נֹאכַל	נִשָּׁב	נִקוּם	נִמְצֵא	נִגַּל	נִסּוּב
You	תִּלְמְדוּ	תִּנְגֹּשׁוּ	תֹּאכְלוּ	תִּשָּׁבוּ	תִּקוּמוּ	תִּמְצְאוּ	תִּגַּלְוּ	תִּסּוּבוּ
They	יִלְמְדוּ	יִנְגֹּשׁוּ	יֹאכְלוּ	יִשָּׁבוּ	יִקוּמוּ	יִמְצְאוּ	יִגַּלּוּ	יִסּוּבוּ
I	אֶלְמַד	אֶנְגֵּשׁ	אֶכַּל	אֶשָּׁב	אֶקוּמִם	אֶמְצֵא	אֶגַּל	אֶסּוּבִי
Thou	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּמִם	תִּמְצֵא	תִּגַּל	תִּסּוּבִי
He	יִלְמַד	יִנְגֹּשׁ	יֹאכַל	יִשָּׁב	יִקוּמִם	יִמְצֵא	יִגַּל	יִסּוּבִי
She	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּמִם	תִּמְצֵא	תִּגַּל	תִּסּוּבִי
We	נִלְמַד	נִנְגֹּשׁ	נֹאכַל	נִשָּׁב	נִקוּמִם	נִמְצֵא	נִגַּל	נִסּוּבִי
You	תִּלְמְדוּ	תִּנְגֹּשׁוּ	תֹּאכְלוּ	תִּשָּׁבוּ	תִּקוּמוּם	תִּמְצְאוּ	תִּגַּלְוּ	תִּסּוּבוּ
They	יִלְמְדוּ	יִנְגֹּשׁוּ	יֹאכְלוּ	יִשָּׁבוּ	יִקוּמוּם	יִמְצְאוּ	יִגַּלּוּ	יִסּוּבוּ
I	אֶלְמַד	אֶנְגֵּשׁ	אֶכַּל	אֶשָּׁב	אֶקוּמִם	אֶמְצֵא	אֶגַּל	אֶסּוּבִי
Thou	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּמִם	תִּמְצֵא	תִּגַּל	תִּסּוּבִי
He	יִלְמַד	יִנְגֹּשׁ	יֹאכַל	יִשָּׁב	יִקוּמִם	יִמְצֵא	יִגַּל	יִסּוּבִי
She	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקוּמִם	תִּמְצֵא	תִּגַּל	תִּסּוּבִי
We	נִלְמַד	נִנְגֹּשׁ	נֹאכַל	נִשָּׁב	נִקוּמִם	נִמְצֵא	נִגַּל	נִסּוּבִי
You	תִּלְמְדוּ	תִּנְגֹּשׁוּ	תֹּאכְלוּ	תִּשָּׁבוּ	תִּקוּמוּם	תִּמְצְאוּ	תִּגַּלְוּ	תִּסּוּבוּ
They	יִלְמְדוּ	יִנְגֹּשׁוּ	יֹאכְלוּ	יִשָּׁבוּ	יִקוּמוּם	יִמְצְאוּ	יִגַּלּוּ	יִסּוּבוּ
I	אֶלְמַד	אֶנְגֵּשׁ	אֶכַּל	אֶשָּׁב	אֶקֻּם	אֶמְצֵא	אֶגַּל	אֶסּוּב
Thou	תִּלְמַד	תִּנְגֹּשׁ	תֹּאכַל	תִּשָּׁב	תִּקֻּם	תִּמְצֵא	תִּגַּל	תִּסּוּב

TABLE XI.

Exhibiting all the Infinitive and Imperative Moods of the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

INFINITIVE MOODS.

נפולים Eighth Conjugation.	נחי ל"ה Seventh Conjugation.	נחי ל"א Sixth Conjugation.	נחי ע"ו Fifth Conjugation.	נחי פ"י Fourth Conjugation.	נחי פ"א Third Conjugation.	חסרים Second Conjugation.	שלמים First Conjugation.	
סב or סב &c. סב	גלה גלות &c. בגלות	מצא &c. במצא	קום &c. בקום	ישב שבת &c. בשבת	אכל &c. באכל	נגש נשת &c. בנשת	למד למד &c. בלמד	Kal.
הסב , הסב &c. בהסב	הגלה &c. בהגלות	המצא &c. בהמצא	הקום &c. בהקום	הישב &c. בהישב	האכל &c. בהאכל	הנגש &c. בהנגש	הלמד &c. בהלמד	Niph.
סבב &c. בסבב	גלה גלות &c. בגלות	מצא &c. במצא	קומם &c. בקומם	ישב &c. בישב	אכל &c. באכל	נגש &c. בנגש	למד &c. בלמד	Pi.
סבב &c. בסבב	גלה גלות &c. בגלות	מצא &c. במצא	קומם &c. בקומם	ישב &c. בישב	אכל &c. באכל	נגש &c. בנגש	למד &c. בלמד	Pu.
הסב &c. בהסב	הגלה הגלות &c. בהגלות	המצא &c. בהמצא	הקים קן &c. בהקים	הישב &c. בהישב	האכל &c. בהאכל	הנגש &c. בהנגש	הלמד &c. בהלמד	Hiph.
הסב &c. בהסב	הגלה הגלות &c. בהגלות	המצא &c. בהמצא	הקים &c. בהקים	הישב &c. בהישב	האכל &c. בהאכל	הנגש &c. בהנגש	הלמד &c. בהלמד	Hoph.
הסתובב &c. בהסתובב	התגלה התגלות &c. בהתגלות	המצא &c. בהתמצא	התקומם &c. בהתקומם	התישב &c. בהתישב	התאכל &c. בהתאכל	התנגש &c. בהתנגש	התלמד &c. בהתלמד	Hith.

IMPERATIVE MOODS.

סב	גלה	מצא	קום	ישב	אכל	נגש	למד	Kal.
סב	גלה	מצא	קומי	שב	אכלי	נשי	למדי	
סב	גלה	מצא	קומי	שב	אכלי	נשי	למד	
סב	גלה	מצא	קומי	שב	אכלי	נשי	למד	
הסב	הגלה	המצא	הקום	הישב	האכל	הנגש	הלמד	Niph.
הסב	הגלה	המצא	הקומי	הישב	האכלי	הנשי	הלמדי	
הסב	הגלה	המצא	הקומי	הישב	האכלי	הנשי	הלמד	
הסב	הגלה	המצא	הקומי	הישב	האכלי	הנשי	הלמד	
סבב	גלה	מצא	קומם	ישב	אכל	נגש	למד	Piel.
סבב	גלה	מצא	קומי	שב	אכלי	נשי	למדי	
סבב	גלה	מצא	קומי	שב	אכלי	נשי	למד	
סבב	גלה	מצא	קומי	שב	אכלי	נשי	למד	
הסב	הגלה	המצא	הקים	הישב	האכל	הנגש	הלמד	Hiph.
הסב	הגלה	המצא	הקומי	הישב	האכלי	הנשי	הלמדי	
הסב	הגלה	המצא	הקומי	הישב	האכלי	הנשי	הלמד	
הסב	הגלה	המצא	הקומי	הישב	האכלי	הנשי	הלמד	
הסתובב	התגלה	התמצא	התקומם	התישב	התאכל	התנגש	התלמד	Hith.
הסתובב	התגלה	התמצא	התקומי	התישב	התאכלי	התנשי	התלמדי	
הסתובב	התגלה	התמצא	התקומי	התישב	התאכלי	התנשי	התלמד	
הסתובב	התגלה	התמצא	התקומי	התישב	התאכלי	התנשי	התלמד	

* As, למד למד למד למד. The rest of the infinitives are varied in the same manner: thus, נגש נגש נגש נגש.

&c. אכל אכל אכל אכל

יְדִי עֲמֹד לְהִסָּב אֵלַיךָ אֶת-כָּל יִשְׂרָאֵל : אֹתָהּ הִסְבֹּת
 אֶת-לִבָּם : הִסְבִּי עֵינֶיךָ מִנְּגִדִי : וַיִּסָּב ° אֱלֹהִים אֶת-הָעַם :
 אֵל תִּתְהַלֵּל בַּיּוֹם מָחָר כִּי לֹא תִדַּע מֶה יֵלֵךְ יוֹם : בָּרוּב
 עֲשָׂרָם יִתְהַלֵּל : אֵל יִתְהַלֵּל חֲכָם בְּחֻכְמָתוֹ וְאֵל יִתְהַלֵּל
 הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֵל יִתְהַלֵּל עֲשִׂיר בְּעֲשָׂרֹו כִּי אִם-בְּזֹאת
 יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבֶל²⁸ וַיִּדַּע אֹתִי : וַיִּתְמַדֵּד ° עַל
 הַיֵּלֵךְ שֶׁלֹּשׁ פְּעָמִים : וַעֲמָשָׂא²⁹ מִתְגַּלֵּל בָּדָם בְּתוֹךְ
 הַמִּסְלָה³⁰ : וַיִּירָאוּ ° הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ °
 עַל-דְּבַר³¹ הַכֶּסֶף הַשֹּׁב בְּאַמְתַּחַתֵּינוּ³² בְּתַחֲלָה³³ אֲנַחְנוּ
 מוּבָאִים לְהַתְגַּלֵּל עָלֵינוּ וּלְהַתְנַפֵּל עָלֵינוּ וּלְקַחַת אֹתָנוּ
 לְעִבְדִּים וְאֶת-חֲמִרֵּנוּ :

²⁸ To understand, to contemplate. ²⁹ And Amasa. ³⁰ A way,
 highway. ³¹ On account of. ³² אֲמַתַּחַת a sack. ³³ At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (נ), or one of the *quiescents* ך, ך, ך, ך, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents* at the same time, as radicals—as, for instance, נָשָׂא *to bear, to carry, to lift up*; נָטָה *to stretch out, bend, incline*;—or it may have two *quiescents*: as, אָבָה *to be willing, to consent*; יָצָא *to issue, to go out*; יָרָא *to fear*; יָרָה *to throw, to dart*; בּוֹא *to come*. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נָשָׂא will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future אֶשֶׂא (for אֶנְשָׂא), and ך will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence אֶשֶׂא, with (ך) under the second radical, instead of אֶשֶׂא or אֶשֶׂא. Thus, likewise, the ך of אָבָה will follow the rules of the third conjugation, and we shall, therefore, have in the future אֶבֶר *I shall be willing*, תֵּאבֶר, &c.; whilst the ך will follow the rules of the seventh conjugation; and we shall have in the past tense, אָבִיתִי, אָבִיתָ in the same manner as from נָלָה, נָלִיתִי, נָלִיתָ, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third נ: as, נָשַׁן to carry.

Kal.

Inf. abs. נָשַׁן.—*Cons.* נָשַׁן or נִשְׂאָת, בְּשִׂאָת, לְשִׂאָת, &c.—*Imp.* נִשֵּׂ, שִׂאֵ, &c.—*Fut.* נִשְׂנֶה, &c.—*Part. act.* נֹשֵׂא, &c.—*Part. pas.* נִשְׂוֵה.—*Past tense,* נִשָּׂא, &c. נִשְׂאָתִי.

Niphal.

Inf. הִנְשִׁיחַ to be carried, הִנְשִׁיחַ, &c.—*Imp.* הִנְשִׁיחַ, &c.—*Fut.* יִנְשְׁחוּ, &c.—*Part.* נִשְׁחָה, הִנְשָׁח, &c.—*Past tense,* נִשְׁחָה, הִנְשָׁחִי, &c.

Piel.

Inf. נִשְׂאָה to exalt, נִשְׂאָה, &c.—*Imp.* נִשְׂאָה, &c.—*Fut.* יִנְשְׂאוּ.
Part. act. נִשְׂאָה.—*Part. pas.* נִשְׂאוּ.—*Past tense,* נִשְׂאוּ—נִשְׂאוּתִי, &c.

Pual.

Inf. נִשְׂאָה*.—*Fut.* יִנְשְׂאוּ.—*Part.* נִשְׂאוּ.—*Past tense,* נִשְׂאוּ, נִשְׂאוּתִי, &c.

Hiphil.

Inf. הִשְׁיִחַ or הִשְׁיִחַ to cause to bear.—*Imp.* הִשְׁיִחַ.—*Fut.* יִשְׁיִחוּ.—*Part. act.* הִשְׁיִיחַ.—*Part. pas.* הִשְׁיָח.—*Past tense,* הִשְׁיָח—הִשְׁיָחִי, הִשְׁיָחִי, הִשְׁיָחִי, &c.

Hophal.

Inf. הִשְׁיָח.—*Fut.* יִשְׁיָחוּ.—*Part.* הִשְׁיָח.—*past tense,* הִשְׁיָח, הִשְׁיָחִי—הִשְׁיָחִי.

Hithpaël.

Inf. הִתְנַשָּׂא to exalt one's self.—*Imp.* הִתְנַשָּׂא.—*Fut.* הִתְנַשָּׂא.—*Part.* מִתְנַשָּׂא.—*Past tense,* הִתְנַשָּׂא.

141. First radical נ, and third ה : as, נָטָה to incline to stretch out.

Kal.

Inf. נָטָה—נָטוּת, נָטוּת.—*Imp.* נָטָה, *f.* נָטִי.—*Fut.* נָטָה or נָטָה.—*Part. act.* נֹטֵה, *f.* נֹטֶה.—*Part. pas.* נָטוּף, *f.* נָטוּפִי.—*Past tense,* נָטָה, נָטָה.—נָטִיתִי.

Niphal.

Inf. הִנָּטָה—הִנָּטוּת.—*Imp.* הִנָּטָה.—*Fut.* הִנָּטָה.—*Part.* נָטוּף, *f.* נָטוּפִי.—*Past tense,* הִנָּטָה, נָטָה.—נָטִיתִי.

Piel.

Inf. נָטָה—נָטוּת*.—*Imp.* נָטָה.—*Fut.* נָטָה.—*Part. act.* נָטָה.—*Part. pas.* נָטוּף.—*Past tense,* נָטָה, נָטָה.—נָטִיתִי.

Pual and Hithpaël

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphil.

Inf. הִנָּטָה—הִנָּטוּת, הִנָּטוּת.—*Imp.* הִנָּטָה or הִנָּטָה, *f.* הִנָּטִי.—*Fut.* הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה.

* As נָטוּת—נָטוּת.

תִּטֹּף, &c.—*Part. act.* מִטֹּף—*Part. pas.* מִטָּה—*Past tense*,
הִטֹּף, הִטָּה, הִטִּיתִי, &c.

Hophal.

Takes (ו) instead of (-) and (.) ; as, *Fut.* הִטָּה—*Past tense*,
הִטָּה—הִטִּיתִי.

142. First radical א, and third ה : as, אָפֶה *to bake*.

Kal.

Inf. אָפֶה—אָפּוֹת, בָּאָפוֹת—*Imp.* אָפֶה, *f.* אָפִי—*Fut.*
אָפֶה, אָפֶה, תִּאָּפִי—*Part. act.* אָפֶה, *f.* אָפֶה—*Part. pas.*
אָפִיתִי—אָפְתָה, אָפֶה—*Past tense*, אָפֶה, *f.* אָפִי—*Past tense*, אָפֶה, *f.* אָפִי.

Niphal.

Inf. אָפֶה *to be baked*, הִאָּפּוֹת, בִּהָּאָפוֹת—*Imp.* אָפֶה.
Part. אָפֶה—*Past tense*, אָפֶה, &c.

143. First radical י, and third א : as, יָצָא *to go out*, יָרָא *to fear*.

Kal.

Inf. יָצָא—יָצֵאת, בָּיָצֵאת ; יָרָא—יָרֵא. *Imp.* יָצָא, *f.* יָצֵא,
יָרָא, *f.* יָרֵא—*Fut.* יָצֵא, יָצֵא, תִּיָּצֵא, יָרָא, יָרָא, תִּיָּרָא—*Part. act.*
יָצָא, יָצָא, or יָצֵאת—יָרָא (like מָלָא)—*Part. pas.*
יָרָא, יָרָא, תִּיָּרָא—*Past tense*, יָצָא, יָצָא, יָרָא ; יָרָא, יָרָא, תִּיָּרָא—*Past tense*, יָרָא, יָרָא, תִּיָּרָא.

Niphal.

Inf. יָרָא *to be feared*.—*Imp.* יָרָא—*Fut.* יָרָא, יָרָא, תִּיָּרָא.
Part. יָרָא, יָרָא, תִּיָּרָא—*Past tense*, יָרָא, יָרָא, תִּיָּרָא.

Hiphil.

Inf. לְהוֹצִיא *to cause to come out, to bring out*, הוֹצִיא.—
Imp. הוֹצֵא, הוֹצִיאִי.—*Fut.* הוֹצִיא.—*Part. act.* הוֹצִיָא.—
Part. pas. הוֹצֵא.—*Past tense*, הוֹצִיאָה—הוֹצִיאָהּ.

Hophal.

הוֹצֵאָהּ.—*Fut.* הוֹצִיאָהּ.—*Past tense*, הוֹצִיאָהּ—הוֹצִיאָהּ.

144. First radical, י, and third ה: as, יָרָה *to throw, to shoot*.

Kal.

Inf. יָרָה—יָרֹת, יָרֹת, יָרֹת.—*Imp.* יָרֹה *f.* יָרִי.—*Fut.* יָרֹה.—
Part. act. יָרֹה, *f.* יָרֹה.—*Part. pas.* יָרֹה, *f.* יָרֹה.—
Past tense, יָרֹה, יָרֹה, יָרֹה.

Niphāl

Inf. הִתְיָרָה, הִתְיָרָה.—*Imp.* הִתְיָרָה or הִתְיָרָה.—*Fut.* יָרֹה or
 יָרֹה.—*Part. act.* יָרֹה, *f.* יָרֹה.—*Part. pas.* יָרֹה, *f.* יָרֹה.

Hiphil.

Inf. הִתְיָרָה *to throw, shew, instruct*, הִתְיָרָה.—*Imp.*
 הִתְיָרָה, *f.* הִתְיָרָה.—*Fut.* יָרֹה*.—*Part. act.* יָרֹה.—*Part. pas.*
 יָרֹה.—*Past tense*, יָרֹה, הִתְיָרָה, הִתְיָרָה.

* And without ה—תִּיר אֹר—&c.; hence יִיר *and he shot* (2 kings xiii. 17).

† Piel would, by analogy, be יָרָה, יָרֹת, as we find from יָרָה *to throw*, יָרֹת; and Hith, הִתְיָרָה similar to הִתְיָרָה *he confessed*.

145. Second radical ך, and third ם; as, בוא *to come*.

Kal.

Inf. בוא — בוא — *Imp.* בוא *f.* בוא — *Fut.* יבוא, תבא.
Part. בא, באה, באה — *Past tense*, בא, באה, באה — באה, באה, באה.

Hiphil

Inf. הִבֵּא or הִבִּיא *to cause to come*, i.e. *to bring*, יִבְרִיא, תִּבְרִיא.
Imp. הִבֵּא or הִבִּיא — *Fut.* יִבְרִיא — *Part. act.* מְבִיא — *Part. pas.* מְבִיא — *Past tense*, הִבִּיא, הִבִּיא — הִבִּיא or הִבִּיא.

Hophal.

Inf. הִפְּבֵא — *Fut.* יִפְּבֵא, תִּפְּבֵא — *Past tense*, הִפְּבֵא, הִפְּבֵא, הִפְּבֵא.

Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הלכתי *I went*, הולך *one that goes*, are formed from the root הלך. The same is the case with the whole of NIPHAL, PIEL, and HITHPAEL: as, נהלכתי *I passed away*; הלכתי *I have walked frequently*; התהלכתי, &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was ילך: thus, לך *m.*, לך *f.* go, אלך *I will go*, תלך, &c. הולך *he made go*, i.e. *he led*. — *Fut.* יולך, תולך, &c. — *Part.* מולך, &c.

The same remark will apply to several other verbs ; as, טוב *to be good*.—*Part.* טובה, טוב, &c.—*Past tense*, כִּוְּבִיתִי, כִּוְּבֵתָ, (like verbs of the fifth conjugation), the root is therefore said to be טוב. But the *future* is אֵיטֵב, תֵּיטֵב, &c.; and Hiphil, הֵיטִיב, אֵיטִיב (like verbs of the fourth conjugation), the root is therefore said to be יֵטֵב.

Thus, likewise, from the root יָרָה *to fear* (fourth conjugation), we have יִרְאֵתִי *I feared*, יִרְאֵתָ, &c.; but *Imp.* יִרָה.—*Fut.* יִרְאֵהוּ, תִּרְאֵהוּ, &c. from יָרָה (fifth conjugation).

From יָכַל *to be able*, we have יָכַלְתִּי *I was able*; but *future*, אֵיכָל *I shall be able*, תֵּיכָל, &c.; which is the future of *Hophal*, and means, *lit. I shall be made able, or I shall be enabled*.

From שָׁתָה *to drink*, we have שָׁתִּיתִי *I drank*, אֲשָׁתָה *I shall drink*. But Hiphil is formed from שָׁקָה; thus, הִשְׁקָה *he caused to drink*, אֲשָׁקָה *I shall make drink* (not הִשְׁתָה, אֲשִׁתָה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals*; those that consist of more than four letters, are denominated *Pluriliterals*: as, תָּכַלְכַּל *to support, maintain*; לָמַדְמַד *to linger, delay*; סָחַרְחַר *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in פָּעַל, פֻּעַל and הִתְפַּעֵל. They are inflected in the

* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, יָרִיף (Psalm viii. 6) in which the first and third vowel shew the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from כָּוַל *to contain, comprehend, sustain*.

‡ Used only in *Hith.*: לָהֲמַמְמָה *to stay* (Exod. xiii.), probably compounded of מָה *what*; indicative of *delay, lingering*.

same manner as other verbs: thus, *Inf.* and *Imp.* בִּלְבֹל. *Fut.* אֶכְלֹל—*Part. act.* מְכַלֵּל.—*Part. pas.* מְכֻלָּל.—*Past tense,* אֶכְלֹלְתִּי. *Pual,* בִּלְבֹל to be supported, maintained, אֶכְלֹל, &c.; and Hithpael (by analogy) הִתְכַּלֵּל, &c.

In the same manner, we have from שִׁעֵשַׁע to delight, take pleasure. Hithpael, הִשְׁתַּעֲשַׁעְתִּי I have amused myself, took delight in: and from מָהַמָּה, מְהַמְּמָה.

Exercise.

וַיֵּרָא¹ יוֹסֵף אֶת־אֶחָיו וַיֵּבֶר² אֹתָם וַיִּתְּנֵם אֵלֵיהֶם
וַיְדַבֵּר אֹתָם קִשּׁוֹת³ וַיֹּאמֶר אֵלֵיהֶם מַאֲיֵן בָּאתֶם וַיֹּאמְרוּ
מֵאֶרֶץ כְּנָעַן לְשָׂבֵר אֶכֶל⁴: וַיֵּבֶר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא
הִבִּירוּ אֹתוֹ: וַיִּזְכֹּר⁵ יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם
לָהֶם וַיֹּאמֶר לָהֶם מְרַגְלִים⁶ אַתֶּם לָרְאוֹת אֶת־עֲוֹנוֹת⁷
הָאָרֶץ בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ בָּאוּ
לְשָׂבֵר אֶכֶל: וַיֹּאמֶר אֵלֵיהֶם יוֹסֵף שְׁלַח⁸ מִכֶּם אֶחָד
וַיִּקַּח⁹ אֶת־אֶחָיו יָצָם וְאֹתָם הֶאֱסַר¹⁰ וַיִּבְחַנוּ¹¹ דְּבַר יָצָם הֶאֱמַת

¹ Instead of וַיֵּרָא,—Root יָרָא. ² Root נָבַר, Hiph. הִבֵּר to recognise.—Hith. to make one's self appear a stranger, to feign or to pretend not to know. ³ קִשָּׁה hard, rough. ⁴ To purchase, chiefly food or corn; hence שָׂבֵר and כֶּרֶם corn. ⁵ Food, from אָכַל. ⁶ זָכַר to remember. ⁷ He dreamed, hence חֲלֹם a dream. ⁸ מְרַגֵּל a spy, from רָגַל to travel about on foot, to explore, originally derived from רָגַל the foot. ⁹ Root יָרָא. ¹⁰ The nakedness. ¹¹ Root, שָׁלַח to send. ¹² Root, לָקַח. ¹³ Root, אָסַר to bind. ¹⁴ Root, בָּחַן

אֶתְכֶם : וַיֹּאסֶף •¹⁵ אַתֶּם אֶל מִשְׁמֶר¹⁶ שְׁלֹשֶׁת יָמִים : וַיֹּאמֶר •
 אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ¹⁷ וְחִיו¹⁸ אֶת־הָאֱלֹהִים אָנִי •
 יֵרָא •¹⁹ : אִם כְּנִים אַתֶּם • אַחֲיָכֶם אַחֵד יֹאסֶר בְּבֵית מִשְׁמָרְכֶם
 וְאַתֶּם לָכוּ •²¹ הִבִּיאוּ שָׁבֵר רַעֲבוֹן²² בְּתִיכֶם : וְאַת־אַחֲיָכֶם
 הַקָּטָן תִּבְיֵאוּ אֵלַי וַיֹּאמְרוּ²³ דְּבַרְיָכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ •
 כֵּן : וַיֹּאמְרוּ • אִישׁ אֶל אַחִיו אָבֵל²⁴ אֲשָׁמִים²⁵ אֲנַחְנוּ • עַל
 אַחֲנוּ אֲשֶׁר רָאִינוּ²⁶ צָרַת²⁷ נַפְשׁוֹ בְּהַתְּחַנְנוּ²⁸ אֲלֵינוּ וְלֹא
 שָׁמַעְנוּ עֲלֵינוּ בָּאָה אֲלֵינוּ הַצָּרָה הַזֹּאת : וַיַּעַן •²⁹ רְאוּבוֹן
 אַתֶּם לֵאמֹר הֲלֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּחַטָּאוּ³⁰
 בְּיָלֵד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמּוּ הַגֵּה נִדְרָשׁ³¹ : וְהִם לֹא יָדְעוּ
 כִּי שָׁמַע • יוֹסֵף כִּי הִמְלִיץ³² בֵּינֵתָם : וַיִּפֹּב •³³ מִלְּעֲלִיָּהֶם וַיִּבְרַךְ •³⁴
 וַיֵּשֶׁב •³⁵ אֲלֵיהֶם וַיְדַבֵּר • אֲלֵיהֶם וַיִּקַּח • מֵאֵתָם אֶת־שְׁמֹעוֹן
 וַיֹּאסֶר • אֹתוֹ לַעֲבִידָהֶם : וַיֵּצֵא •³⁶ יוֹסֵף וַיְמַלֵּא³⁷ אֶת־כְּלִיָּהֶם
 בָּר וַלְהֵשִׁיב בְּסִפֵּיהֶם אִישׁ אֶל שֵׁקוֹ³⁸ וְלָתֵת •³⁹ לָהֶם צֹדָה⁴⁰
 לְדָרֶךְ : וַיֵּשְׂאוּ •⁴¹ אֶת שִׁבְרָם עַל חֲמִירָהֶם וַיֵּלְכוּ • מִשָּׁם :

to try, to prove. ¹⁵ Root אָסַף. ¹⁶ A prison, from שָׁמַר to guard.

¹⁷ Root, עָשָׂה. ¹⁸ Root, חָיָה. ¹⁹ Root, יָרָא to fear. ²⁰ בָּן right, honest.

²¹ Root, יָלַד. ²² Hunger. ²³ And they shall be verified. ²⁴ But

verily. ²⁵ אָשָׁם to be guilty. ²⁶ Root, יָרָא. ²⁷ צָרָה anguish. ²⁸ Root,

הִנֵּן; in Hith. to beseech, entreat. ²⁹ Root, עָנָה to exclaim, answer.

³⁰ חָטָא to sin, ³¹ דָּרַשׁ to require. ³² An interpreter. ³³ Root סָכַב

³⁴ Root, בָּכָה to weep. ³⁵ Root, שָׁב to return. ³⁶ Root, צָוָה to

command. ³⁷ Root, מָלֵא to fill. ³⁸ שֵׁק a sack. ³⁹ Root, נָתַן

⁴⁰ Provision, from צוּר to hunt. ⁴¹ Root, נָשָׂא.

Objective Pronominal Affixes.

148. The objective pronouns *me* אֲנִי *thee* אַתָּה, אַתָּה..., *him* אֹתוֹ, *her* אֹתָהּ, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, פָּקַדְנִי *visit-me*, בֵּרַכְנִי *bless-me*, for פָּקַד *visit*, אֲנִי *me*; בֵּרַךְ *bless*, אֲנִי *me*.—פָּקַדְנִי *he-visited me*, בֵּרַכְנִי *he-blessed me*, for פָּקַד *he visited* אֲנִי *me*, אֲנִי, בֵּרַךְ.—פָּקַדְתִּיךָ *I-have-visited-thee*, for אַתָּה פָּקַדְתִּי.—אֶפְקְדְּךָ or אֶפְקְדְּהָ *I-shall-visit-him*, for אֹתוֹ אֶפְקְדֵּנִי.

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, יָ *thee*, m. יָ *thee*, f. וְ or לוֹ *him*, הָ or הָ *her*.
נוּ *us*, כֶּם *you*, m. כֶּן *you*, f. ׁם *them*, m. ׁת *them*, f.*

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II., III.); and from the terminations ׁהּ, ׁהּ, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אֶהְבֶּתִי¹ אֶתְכֶם אָמַר² יְהוָה, וַאֲמַרְתֶּם בְּמֶה אֶהְבֶּתֶנּוּ :
 אֵיךְ³ תֹאמַר אֶהְבֶּתִיךָ וְלִבְךָ אֵין אִתִּי : וְתֹאמַר ° אִשֶּׁת
 שְׂמִשׁוֹן אֵלָיו, רַק שְׂנֹאתִי⁴, וְלֹא אֶהְבֶּתִי⁵ : יִקְרָתִי ° בְּעֵינַי,
 גִּבְבֶּדֶת⁶, ° וְאֲנִי אֶהְבֶּתִיךָ : כַּלְתֶּךָ⁷ אֲשֶׁר אֶהְבֶּתֶךָ יִלְדֶתוּ ° :
 וַיִּקְרָא ° אֶת שְׁמוֹ שְׁלֹמֶה, וַיְהִי אֹהֶב⁸ : עֵתָה וְאַהֲבֹנִי
 אִישִׁי⁹ : וַיָּבֵא ° דָּוִד אֶל שָׂאוּל, וַיַּעֲמֵד ° לְפָנָיו, וַיִּנְאָהֲבֵהוּ °
 מְאֹד : וַיִּשָּׁק ° אֶת רַגְלָהּ, וְתָהִי ° לוֹ לְאִשָּׁה, וַיִּנְאָהֲבָה ° :
 וַיִּשְׁנֹאָה ° אֶמְנוֹן שְׁנֹאָה גְדוֹלָה מְאֹד, כִּי גְדוֹלָה הַשְׁנֹאָה
 אֲשֶׁר שְׁנֹאָה מֵאַהֲבָה אֲשֶׁר אֶהְבָּה : הֲלֹא¹⁰ מִשְׁנֹאָה יְהוָה
 אֲשֶׁנָּא, תִּכְלִית¹¹ שְׁנֹאָה שְׁנֹאֲתִים : רָאָה אִיבִי כִי רַבּוֹ¹²,
 וַשְׁנֹאֲת חֲמָם¹³ שְׁנֹאֲוִי¹⁴ : כָּל־אֲחִי רֶשַׁ שְׁנֹאָהוּ : בְּנֵי קִנְיָה
 חֲכָמָה, אֵל תַּעֲזֹבָה¹⁵ וְתִשְׁמְרֶךָ¹⁶, אֶהְבָּה וְתִצְרֶךָ¹⁷,
 כִּי תִחַבֶּקְנָה¹⁸ : אִם רָעַב שְׁנֹאָה הָאֲכִילָהּ לֶחֶם, וְאִם צָמָא
 הִשְׁקָהוּ¹⁹ מַיִם : אֵל תִּזְכַּח²⁰ לִי פֶן יִשְׁנֹאָה, הוֹכַח לְחֶכֶם
 וַיִּנְאָהֲבָה :

1 *to love*. 2 *to say*. 3 *How*. 4 *to hate*. 5 *To be rare, esteemed*. 6 *Thou art honorable*. 7 *a daughter-in-law*.
 8 *to bring forth, to bear children*. 9 *My husband*. 10 *Is it not, behold*. 11 *The end, extremity of*. 12 *They are many*. 13 *Violence*.
 14 *To forsake*. 15 *To keep, preserve*. 16 *to guard, watch*. 17 *בָּדַר to honor*. 18 *חִבַּק to embrace*. 19 *שָׁקָה Hiph. to make drink*. 20 *יָכַח to reprove*.

PARADIGM OF A VERB OF THE FIRST CONJUGATION.—TABLE X.

Hithpaël.	Hophal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	
INFINITIVE MOOD.							
הִתְפַּקֵּד to visit oneself. to review oneself.	הִפְקֵד to be caused to visit.	הִפְקִיד to cause to visit, to intrust.	פֻּקֵּד to be visited, &c.	פִּקֵּד to visit frequently, to muster.	הִפְקֵד to be visited.	פִּקֹּד or פֻּקֹּד to visit, to notice.	
בְּהִתְפַּקֵּד	בְּהִפְקֵד	בְּהִפְקִיד	בְּפֻקֵּד	בְּפִקֵּד	בְּהִפְקֵד	בְּפִקֵּד	ב in
כְּהִתְפַּקֵּד	כְּהִפְקֵד	כְּהִפְקִיד	כְּפֻקֵּד	כְּפִקֵּד	כְּהִפְקֵד	כְּפִקֵּד	כ as
לְהִתְפַּקֵּד	לְהִפְקֵד	לְהִפְקִיד	לְפֻקֵּד	לְפִקֵּד	לְהִפְקֵד	לְפִקֵּד	ל to
מִהִתְפַּקֵּד	מִהִפְקֵד	מִהִפְקִיד	מִפֻּקֵּד	מִפִּקֵּד	מִהִפְקֵד	מִפִּקֵּד	מ from
PARTICIPLE ACTIVE.							
מִתְפַּקֵּד	הִפְקֵד	מִפְקִיד	פֻּקֵּד	מִפְקֵד	נִפְקֵד	פֻּקֵּד	m.
מִתְפַּקְּדָה	הִפְקְדָה	מִפְקִידָה	פֻּקְדָה	מִפְקְדָה	נִפְקְדָה	פֻּקְדָה	} f.
מִתְפַּקְּדִים	הִפְקְדִים	מִפְקִידִים	פֻּקְדִים	מִפְקְדִים	נִפְקְדִים	פֻּקְדִים		m. p.
מִתְפַּקְּדוֹת	הִפְקְדוֹת	מִפְקִידוֹת	פֻּקְדוֹת	מִפְקְדוֹת	נִפְקְדוֹת	פֻּקְדוֹת	f. p.
PARTICIPLE PASSIVE.							
		מִפְקֵד		מִפְקֵד		פֻּקֵּד	m.
		מִפְקְדָה		מִפְקְדָה		פֻּקְדָה	f.
		מִפְקְדִים		מִפְקְדִים		פֻּקְדִים	m. p.
		מִפְקְדוֹת		מִפְקְדוֹת		פֻּקְדוֹת	f. p.
PAST.							
הִתְפַּקַּדְתִּי	הִפְקַדְתִּי	הִפְקִדְתִּי	פֻּקַּדְתִּי	פִּקַּדְתִּי	נִפְקַדְתִּי	פֻּקַּדְתִּי	I
הִתְפַּקַּדְתָּ	הִפְקַדְתָּ	הִפְקִדְתָּ	פֻּקַּדְתָּ	פִּקַּדְתָּ	נִפְקַדְתָּ	פֻּקַּדְתָּ	thou, m.
הִתְפַּקַּדְתְּ	הִפְקַדְתְּ	הִפְקִדְתְּ	פֻּקַּדְתְּ	פִּקַּדְתְּ	נִפְקַדְתְּ	פֻּקַּדְתְּ	thou, f.
הִתְפַּקֵּד	הִפְקֵד	הִפְקִיד	פֻּקֵּד	פִּקֵּד	נִפְקֵד	פֻּקֵּד	he
הִתְפַּקְּדָה	הִפְקְדָה	הִפְקִידָה	פֻּקְדָה	פִּקְדָה	נִפְקְדָה	פֻּקְדָה	she
הִתְפַּקְּדִים	הִפְקְדִים	הִפְקִידִים	פֻּקְדִים	פִּקְדִים	נִפְקְדִים	פֻּקְדִים	we
הִתְפַּקְּדִים	הִפְקְדִים	הִפְקִידִים	פֻּקְדִים	פִּקְדִים	נִפְקְדִים	פֻּקְדִים	ye, m.
הִתְפַּקְּדוּ	הִפְקְדוּ	הִפְקִידוּ	פֻּקְדוּ	פִּקְדוּ	נִפְקְדוּ	פֻּקְדוּ	ye, f.
הִתְפַּקְּדוּ	הִפְקְדוּ	הִפְקִידוּ	פֻּקְדוּ	פִּקְדוּ	נִפְקְדוּ	פֻּקְדוּ	they
IMPERATIVE MOOD.							
הִתְפַּקֵּד	not used	הִפְקֵד	not used	פִּקֵּד	הִפְקֵד	פִּקֵּד	2. m.
הִתְפַּקְּדִי		הִפְקִידִי		פִּקְדִי	הִפְקִידִי	פִּקְדִי	2. f.
הִתְפַּקְּדוּ		הִפְקִידוּ		פִּקְדוּ	הִפְקִידוּ	פִּקְדוּ	2. p. m.
הִתְפַּקְּדוּ		הִפְקִידוּ		פִּקְדוּ	הִפְקִידוּ	פִּקְדוּ	2. p. f.
FUTURE.							
אֶתְפַּקֵּד	אֶפְקֵד	אֶפְקִיד	אֶפְקֵד	אֶפְקֵד	אֶפְקֵד	אֶפְקֵד	I
תִּתְפַּקֵּד	תִּפְקֵד	תִּפְקִיד	תִּתְפַּקֵּד	תִּתְפַּקֵּד	תִּתְפַּקֵּד	תִּתְפַּקֵּד	thou, m.
תִּתְפַּקְּדִי	תִּתְפַּקְּדִי	תִּתְפַּקְּדִי	תִּתְפַּקְּדִי	תִּתְפַּקְּדִי	תִּתְפַּקְּדִי	תִּתְפַּקְּדִי	thou, f.
יִתְפַּקֵּד	יִפְקֵד	יִפְקִיד	יִתְפַּקֵּד	יִתְפַּקֵּד	יִתְפַּקֵּד	יִתְפַּקֵּד	he
תִּתְפַּקְּדָה	תִּתְפַּקְּדָה	תִּתְפַּקְּדָה	תִּתְפַּקְּדָה	תִּתְפַּקְּדָה	תִּתְפַּקְּדָה	תִּתְפַּקְּדָה	she
נִתְפַּקְּדוּ	נִתְפַּקְּדוּ	נִתְפַּקְּדוּ	נִתְפַּקְּדוּ	נִתְפַּקְּדוּ	נִתְפַּקְּדוּ	נִתְפַּקְּדוּ	we
תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	ye, m.
תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	ye, f.
יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	they, m.
תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	תִּתְפַּקְּדוּ	they, f.

CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*.

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and כ in אֶרֶץ towards-the-land, מֵאֶרֶץ from-the-land;—the ו and ל in וּלְאֶרֶץ and-to-the-land. (See Prefixes, pp. 37—39)

152. The *Separable* consists of entire words: as, עַתָּה now, הַיּוֹם to-day, יוֹמָם during the day, לְפָנִים formerly, לְפָנַי before, מִפְּנֵי because, עַל upon, כֵּן so, אֵין not, הַיטב well, מִהֲרָה מֵהֵר soon, quickly, מִדּוּעַ wherefore, הֵן behold, הִבֵּה come! go to!

153. Many particles admit of the pronominal affixes (page 58). These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English language may require it: thus—

אֲנִי *not*, אֲנִי *not I*, or *I am not*, אַתָּה *not THOU*, or *thou-art-not*;
 יֵשׁ *there-exists*, יִשְׁתָּה *THOU-existest*, or *thou-art*; יֵשׁנָה *HE-exists*, or *he is*.

אֵי, אֵי *where, in what place?* אֵי *where-is-HE?* אֵי *where-are-they?*

בְּגִלְלִי *on account, for the sake*, בְּגִלְלִי *for-MY-sake*; בְּגִלְלֶךָ *f. for-THY-sake*, בְּגִלְלֶכֶם *for-YOUR-sake*. (See Art. 28.)

וּלְתִי *besides, except*, וּלְתִי *besides-ME*; וּלְתֶךָ *besides, or except-THEE*.

לְפָנַי *before*, לְפָנַי *before-ME*, לְפָנֶיךָ *before-THEE*; לְפָנָיו *before-HIM*.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs*, used for the purpose of modification. Many of them are compounded of several

* I do not wish it to be understood that I mean to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מָלֵא *to be full*, מָלֵא *full*, are probably compounded of מָה *what* לֹא *not*, i. e. *what will not contain more*; מָאָן *to refuse*, from מָרָ and אֵין *not*; הָוָה *calamity* from הוּא *alas! wo!* פֶּזֶן *to be distracted, to be in a wavering, uncertain state of mind*, from פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צָחֹחַ, and *Kimshi* in שְׁרִישׁ on the word אֶפְסֹנָה. (Psalm lxxxviii. 15.)

words; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention: thus—

עתה is evidently derived from עת *time*, and means *present time*; and hence, *now*.

פָּנִים is evidently the noun פָּנִים (*the face, countenance, front*), in its *absolute* state, with the prefix ל; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לְפָנַי is the same noun, in its *constructive* state, with the prefix ל; and means, literally, *to-the-face-of*, and hence *before*.

מִפְּנֵי is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front*; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מִלְּפָנַי (compounded of מן-לְפָנַי) *away from, from-the-presence-of*; עַל-פָּנֵי *upon-the-surface-of, &c.*

הַיּוֹם *to-day*, is the noun יוֹם with the definite ה; lit. *this day*; and יוֹמָם* *by day, during the day*, is evidently derived from the same noun.

עַל *upon*, is derived from עָלָה † *to ascend*. From the same root are derived מַעְלָה *upwards*, מִפְּעַל *from above, &c.*

כֵּן *so*, is derived from the verb כִּין the primary signification of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From כֵּן are formed אֵכֵן *it is so, truly, behold*, לָכֵן *therefore*, עַל-כֵּן *upon this, hence*.†

* Several other *adverbs* have this termination: as, רֵיקָם *with-empty-hands* (from רֵיקָ *emptiness, vacuity*).—חִנָּם *gratuitously, without cause* (from חֵן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same: thus, סֻלָּם *a ladder*, עוֹלָם *eternity*.

† *Kimchi* derives this particle from the noun עַל *the upper part*, which, however, is itself derived from עָלָה.

‡ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אין is the constructive form of אין, which signifies *non-existence, not extant*. Its antithesis is יש, which means, *actual existence, real being*; and hence, יש* *there-is-in-being, extant, there exists*.

היטב *well*, is the infinitive (Hiph.) of the verb יטוב *to be good*, and means, literally, *to-make-good*.

מהר *soon, quickly*, is the infinitive or imperative of מהר *to hasten*.

הך *go to!* is a derivative from יחב *to give, yield*.

איפה *where*, is compounded of אי, a particle of interrogation, and פה *here*; and איכה *how*, of אי, and כה *thus*.

מדוע is compounded of מה *what*, and ידוע (or, according to *Kimchi* from מה and דע) literally, *what is known? what is the motive or impelling cause?* From מה comes likewise למה, literally, *to what*, i. e. *for what purpose?* and כמה *how many? how long?* literally, *as-what*, i. e. *as what number? as what time?*

פה *here*, מזה *hence*, are compounded of the demonstrative זה *this*, and the separable particles ב and מ, lit, *in this, from this*: the word *place* being understood.

155. There are, indeed, many particles—as for instance, לא *not*, הן, הנה *behold!* מתי *when*, אם *if, provided*, &c.—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is however, very probable, that even these are derivatives. Thus, לא is probably derived from לאה *to be weary, to be exhausted, to labour in vain*; and hence

* In Chaldaic אית, Syriac ܐܝܬ, Arabic ايش. In these languages it is used negatively לית, לית (compounded of לא and אית) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אין (Psalm cxxxv. 17); and then it is a pleonasm, as אין already expresses the notion of non-existence.

הַלָּא *beyond, far off, out of reach*. הֵן, הִנֵּה, הִיא are probably mere exclamations for the purpose of soliciting attention; מֶתַּי *when, at what time?* appears to be a compound of מַה *what* and עַתָּה *time*; and אִם *if* (if needs we must have a *triliteral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed, is here subjoined:—

* The primary signification of the primitive, from which this and several other words are derived, appears to be *correlativeness*, of the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אִם, *the female parent, the mother*; אֱמֶת *the truth, i. e.* the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.*, as found in the following words, אִם, אִמָּה, אֶמְלָכָא *a nation, kingdom*, אָמָּם *a people*; עִמִּית *an associate neighbour*; עִמָּת *corresponding*; לְעִפָּת *towards, opposite*; תָּאָם *to entwine, תְּאֵמִים twins*, אָמִן *a foster-father*, אִמָּת *a foster-mother*, תָּם *innocent, complete, upright*, תָּמִים *perfect*; אֲמִן, אֲמִינָה *faith, confidence, adherence*. Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלֶכְךָ עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then will I go, i. e.* attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me.

אָבֵל	{	but, yet, nevertheless, indeed.
אָבֹוֹי	{	
אָוִי, אָוִיָּה, הָוִי	{	ak! woe! alas!
אָהָה, יָהָה	{	
אוּ, אוּ—אוּ	{	or, or—either
אוּלִי	{	perhaps, suppose.
אוּלָם	{	surely, verily.
אָז, אָזִי	{	then, at that time.
אָחֹר	{	back, backward, behind.
אָחֲרָנִית	{	backwards.
אָחֵר	{	after, behind, beyond.
אָחֲרִי	{	
אָט, לָאָט	{	slowly, softly.
אֵי, אֵיָּה, אֵיפָה	{	where, where now?
אֵיכָה, אֵיכָה	{	how, in what manner?
אֵיכָכָה, אֵיךְ	{	
אֵין, אֵל, לֹא	{	no, not.
אֵל, בֵּלִי	{	
אֵיפָא	{	now, then.
אֵךְ, יָךְ	{	only, scarcely, but
אֵלוּ	{	if.
אֵלֵלִי	{	woe to me!
אֵם	{	if, when.
אֵם-לֹא	{	if not, unless.
אֵמָנָם	{	truly.
אֵמֶשׁ	{	last night.

אָן, אָנָה	{	whither.
אָנָא, נָא, יָנִי	{	pray, particles of entreaty.
אָף, גַּם	{	also, even, likewise.
אָף-כִּי	{	how much more. how much less.
אָפֶם	{	except, only.
אָצֵל	{	near, close by.
אָתְמוֹל	{	yesterday.
תְּמוֹל	{	
אֵת	{	sign of the objective me, אותך, &c.
אֵת, אִתִּי	{	with, with me.
בִּגְלַל	{	on account of, for the sake.
בְּעִבּוֹר	{	
בֵּין	{	between.
בְּלִי	{	not, without.
בְּלֹתִי	{	unless, without, not.
בְּלִעְדִּי	{	save, besides.
רִי	{	enough.
הָאָח	{	aha! exultation.
הֵלֹם	{	hither, here.
הַרְבֵּה	{	much.
חוּץ	{	besides, without.
טָרָם	{	not yet, before.
יַחַד, יַחְדָּו	{	together, united.
כֵּן, כֵּכָה	{	thus, so.
כִּי	{	when, if, for, that, because, but.

כְּמוֹ	<i>as, thereabouts.</i>
לְבַד	<i>alone, only, besides.</i>
לוֹ	<i>{ would! I wish,</i> <i>perhaps.</i>
לֹא־לֵא	<i>were it not.</i>
לְמַעַן	<i>in order.</i>
מְאֹד	<i>very.</i>
מֵאָז	<i>since.</i>
מֵאִין	<i>whence.</i>
מִבֵּית	<i>within.</i>
מִחוּץ	<i>without, externally.</i>
מִלְּנֶכַח	<i>{ over, against, to-</i> <i>wards.</i>
מָחָר מִמָּחָר	<i>to-morrow.</i>
מִתַּחַת	<i>below, downwards.</i>
מִלְּמַטָּה	<i>beneath.</i>
מְעַט	<i>a little, few.</i>
מְעַט מְעַט	<i>very little.</i>
נֶגֶד לְעֵמֶת	<i>before, opposite.</i>
סָבִיב	<i>round about.</i>

עַד עָדְי	<i>until, till.</i>
עוֹד	<i>again.</i>
עַד-אֵנָּה	<i>{ how long.</i>
עַד-מָתִי	
עַד הַנֶּה	<i>until now.</i>
עִמָּדִי	<i>with me.</i>
עֲקֵב	<i>because.</i>
פֹּה	<i>here.</i>
כָּל אֶחָד	<i>unanimously.</i>
פַּעַם	<i>once.</i>
פַּעַמַּיִם	<i>twice.</i>
פְּתָאוֹם	<i>suddenly.</i>
רִיקָן	<i>emptily.</i>
שֶׁל־שֶׁמֶשׁ	<i>{ the day before yes-</i> <i>terday.</i>
שָׁם שָׁמָּה	<i>there, thither.</i>
תַּחַת	<i>beneath, instead.</i>
תָּמִיד	<i>constantly, always.</i>

S Y N T A X.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the **SUBJECT***, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. The second term is denominated the **PREDICATE** or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the **COPULA**.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or *nominative* is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

* The subject is denominated in Hebrew, נושא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated נשוא *that which is carried* or *borne*.

161. *Obs. 1.*—The 1st and 2nd propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water is hot, *was* hot, *will be* cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be.’* This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, הָיִיתִי מֶלֶךְ (†) *I was a king*, אֶהְיֶה גָּדוֹל (‡) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxta-position of the words: as, אֱלֹהִים צַדִּיק (†) *God (is) just*.—הָאִישׁ גָּדוֹל (‡) *The man (is) great*. אַתָּה קָדוֹשׁ (‡) *Thou (art) holy*:—or the pronouns הֵמָּה, הֵיא, הוּא, הִנֵּה, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (‡) *The Lord is God*,—יִרְאַת יְהוָה הִיא הַחֲכָמָה (†) *The fear of the Lord is wisdom*.

Words employed to express the Subject.

263. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* parentheses are not expressed in Hebrew.

in Prop. E.) ; or an *Adjective*, or an *Infinitive*. (See Prop. H. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represents an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכֵם יֵאָדָּם וְיָסֹר מִרָע, (^a) *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive* (name of an action) may be used as the subject, or as the predicate*: thus, יִרְאֵת יְהוָה הִיא חֲכָמָה וְיָסֹר מִרָע בִּינָה, *The fear of the Lord is wisdom; and to depart from evil (is) understanding*.

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.):—an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אֲבָרָהָם עָמַד, *Abraham stood*, עָמַדְתִּי, *I stood*; which expressions are equivalent to אֲבָרָהָם הָיָה עוֹמֵד, *Abraham was standing*, הָיִיתִי עוֹמֵד, *I was standing*.

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חֲכָמָה, חֲכָמִים. (See adjectives, Art. 85.)

Thus likewise 'I walk,' 'He writes,' 'She writes,' may be resolved into 'I am walking,' 'He is writing,' &c.

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus *הֵיא כוֹתֵב, הוּא כוֹתֵב, אֲנִי הוֹלֵךְ*, Lit. *I am a walker. He is a writer, &c.* (See Art. 17, 124.)

167. *Obs. 2.* The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word; as, *יָשַׁב He dwelt, אֲשַׁב I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a *noun*, or a *distinct pronoun*, and the predicate a *verb*, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *אֲבְרָהָם יָשַׁב Abraham he dwelt.—אֲנִי יֹשְׁבִי I I-dwelt.* שָׂרָה צָחָקה Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *Apposition*; and in translating such phrases into English, the pronoun must be omitted: thus, *וַיֹּאמֶר אֱלֹהִים And God said* (not, and he said God, nor, and he God said.)

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as *I am, was, shall be wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, חֲלִיתִי *I was sick*, יִחָכֵם *he shall be wise*, יִגְדֹל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, הָיִיתִי חוֹלָה *I was sick*, יִהְיֶה חָכָם *he shall be wise*.

169. *Obs. 4.*—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, לֵין חֲמֵה שָׁכַר *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); אִשָּׁה חֵיל עֲטָרַת בְּעָלָהּ *a virtuous woman (is a) crown of [to] her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say, הָאִשָּׁה גָּדוֹל or הָאֲנָשִׁים גָּדוֹל as it would be to say הָאִשָּׁה מְלָךְ or הָאֲנָשִׁים מְלָךְ. (See Art. 85.)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its subjects: as, אָדָם לְעֵמֶל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its subject: as, בָּא אָדָם *a man came* אֲנָשִׁים בָּאוּ *men came*.

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m. אַחַת f. one*, is used for the indefinite article: as, זֶקֶן אֶחָד *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman*.*

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

* Hence the origin of the indefinite article, *a, an*; German, *ein, eine*; French, *un, une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah (were) old* (Gen. xviii); וְהָאָרֶץ הָיְתָה תְּהוֹ וְבָהוּ *and the earth was formless and void* (Gen. i. 2); וְרָחֵל וְלֵאָה וַתֹּאמְרָה *and Rachel and Leah answered and said* (Gen. xxvi. 14); וּמִצְרַיִם אָדָם וְלֹא אֵל וּסּוּסֵיהֶם בָּשָׂר וְלֹא רִיחַ *and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old* ;’ and the second, to ‘The *earth* was *formless*,’ and ‘The *earth* was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as הוּא מֶלֶךְ *he (is a) king*; הַמֶּלֶךְ חָכָם *the king (is) wise*.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—

אָנִי חֲתָנְךָ יִתְרוֹ בָּא (א) *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ (ב) *This (is) David the-king.*

מַלְכֵי יִשְׂרָאֵל הֵם מַלְכֵי חֶסֶד (c) *(The) kings-of Israel are kings of mercy.**

נַעֲמָן שַׂר צְבָא מֶלֶךְ אֲרָם (ד) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד (e) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*, (the subject of Prop. A.) and the words *David the king* (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive case*,† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מַלְכֵי (not מְלָכִים).

* *i. e.* Merciful Kings.

† It is almost needless to observe, that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word: thus, מְלֶכֶיּוֹ הָרַחֵם *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2.*—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. E. the leading word מִי־הוּא is defined by a proposition. In such cases the leading word must be followed by the relative מִי־הוּא, or by its equivalents הוּא, הוּא (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*; or they are all *definite*; or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

All Indefinite.

- אִשָּׁה אֶלְמָנָה *A woman a widow, i. e. a widow woman.*
 אִישׁ טוֹב *A man good, i. e. a good man.*
 אֶרֶץ טוֹבָה וְרַחֲבָה *A land good and extensive, i. e. a good and extensive land.*

All Definite.

- הָאִשָּׁה הָאֶלְמָנָה *The woman the widow, i. e. the widow woman.**
 הָאִישׁ הַטוֹב *The man the good, i. e. the good man.*
 הָאֶרֶץ הַטוֹבָה וְהָרַחֲבָה *The land the good and the extensive, i. e. the good and the extensive land.*
 שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*
 הָאִישׁ הַזֶּה *The man the this, i. e. this man.*
 הָאֲנָשִׁים הָאֵלֶּה *The men the these, i. e. these men.*
 הָאִישׁ הַהוּלֵךְ *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate*; thus—

- * הָאִשָּׁה אֶלְמָנָה *The woman (is a) widow.*
 הָאִישׁ טוֹב or טוֹב הָאִישׁ *The man (is) good, or good is the man.*
 הָאֶרֶץ טוֹבָה וְרַחֲבָה *The land (is) good and extensive.*
 זֶה הָאִישׁ *This (is) the man †.*
 אֵלֶּה הָאֲנָשִׁים *These (are) the men.*
 הָאִישׁ הוֹלֵךְ *The man goes.*

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מָה אֲנִי *what (is) man?*

RULE. III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—
 וְהָם הוּא אָבִי כְנָעַן *and Ham was the father of Canaan**
 (Gen. ix. 18); וְהַלְחֹות מַעֲשֵׂה אֱלֹהִים הָמָּה וְהַמִּכְתָּב *and the tables were (the) work of God, and the writing was (the) writing of God†* (Ex. xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

* Compare the phrase וְהָם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקוֹל קוֹל יַעֲקֹב *the voice is (the) voice of Jacob*; הַבָּנוֹת בְּנֵי *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed.*

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לֹא**, **אֵל**, **בִּלְתִּי**, **בִּלְבַּד**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c. ; **הילד אינני** *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here*; **אינני נתן לךם תבן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you*.

לֹא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לֹא נתן** *he gave not*, **לֹא יתן** *he shall not give*; thus, **אתה אדם ולא אל** signifies, *thou art a man, and not a god*; whereas **אין אל** would signify, *and there is no God*.

בִּלְבַּד has the same signification as **לֹא**, but is chiefly used in poetry.

אֵל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

בִּלְתִּי is chiefly used before *infinitives*.

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense* : such, for instance, are the words **אֶת־כָּל־אֶחָיו**, and **בַּחֶרֶב**, in the following sentence, **וַיַּהַרֹג אֶת־כָּל־אֶחָיו בַּחֶרֶב** and *he slew all his brethren with the sword*. Such likewise are the words **לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת־בְּתִי** in the following verse—**אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה** *I gave my daughter to this man for a wife*. These are generally denominated the *complements* or the subordinate parts of a proposition ; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *in-complex*.

189. *Obs.* 1.—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes **מ**, **ל**, **ב**, **ב**, and by the particle **אֶת** (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs.* 2.—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective **אֶת**) ; and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring*, &c., it will require both an objective and a dative case (**ל** or **לְ**). If it imply *motion*, the place where the motion begins, or from which it originates (**מִן** or **מ**) and where it terminates (**ל** or **לְ** or **עַד**) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act ; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (ב), the purpose for which (ל), or the *place* and *time* in which (ב) the action is performed, or the intention or remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as *so* many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as וַתִּרְאֶהוּ אֶרְיֵהֶלֶךְ *and-she-saw him, the child*, i. e. *and she saw it*, namely, *the child* (Exod. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְךָ *I, I am your comforter*, i. e. *I, even I, am*, &c. (Isa. li. 12); יִלְדָּה לֹא עֲקָרָה רְנִי עֲקָרָה *sing, O barren! who never bore*, (Isa. liv. 1); וְשָׁמַיְי עֵינִי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָרָה *and-I-will-set mine eye against them for evil*, and not for good (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction.* Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יִרְאָה לְאָמֹר אֶשְׁתִּי—פֶּן יְהַרְגֵנִי אֲנָשֵׁי הַמָּקוֹם *he-feared to-say—my-sister—lest-the-men-of—the-place—should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and כִּי אָמַר *for-he-said*, must be supplied: יָדַי—עֵינֶיךָ *thine eyes (are)—doves*, supply the word

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינַי *eyes-of* (Cant. i. 15); וְאִישׁ—תֹּאכְלוּ *eat-ye each—his-vine, and-each—his fig-tree, &c.*, supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); וְעֵשֶׂת—מַה זֶּה *what (is) this (that) thou-hast-done*, supply אִשָּׁר (Gen. iii. 13); וְיָבִית אֶלמָגֶרֶ בֵּית אָבִיהָ (Gen. xxviii.) supply (ב) בְּבֵית in the house of; וְיָבִית אֶלמָגֶרֶ בֵּית אָבִיהָ (Gen. xlv. 25), supply (ט) וּמֵאֵת and from; וְיָבִית אֶלמָגֶרֶ בֵּית אָבִיהָ (Ps. lxvi. 17), supply (ב) בְּפִי with my mouth; וְיָבִית אֶלמָגֶרֶ בֵּית אָבִיהָ (Ps. cxiv. 8), supply (ל) לְאִינֹם into a pool-of.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the omission of some word or inflection,* which may, however, be easily supplied by the context.

CHAPTER II.

SYNTAX OF THE NOUN.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance; as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאִישׁ יֵצֵר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

* See Kimchi's MICHLOL, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes† (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*†,

* There are apparently some exceptions to this rule; as, for instance, הָאֹהֶלֶת שָׁרָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל הָאֵלֹהִים הַבְּרִית *the God of Beth-el* (Gen. xxxi. 13); הָאֹרֶן הַבְּרִית *the ark of the covenant* (Josh. iii. 14):—but these are elliptical expressions, in which the real noun in construction is omitted: thus, הָאֹהֶלֶת שָׁרָה *into the tent, namely, (the) tent of Sarah*, הָאֵל הָאֵלֹהִים הַבְּרִית *the God, namely, the God of Bethel*.

† בְּתוֹךְ הָאֹהֶלֶת (Josh. vii. 21), הַהִירוֹתָיִךְ (2 Kings xv. 16), and a few others are exceptions.

‡ Most of the proper names were originally *historical*, or *commemorative*; as, גִּלְעָד *GALEED*, i.e. *heap of witness*, from גֵּל *a heap, a mound*, and עֵד *a witness*; מִצְפֵּה *MIZPEH*, i.e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל *GILGAL*, from גָּלַל *to roll away, remove* (Josh. v. 9); or they were *epithetical*, i.e. expressive of some distinguishing quality; as, לְבָנוֹן *the white mountain*; רָמָה *the high city or place*. In either case, they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted; thus, הַנָּהָר הַגָּדוֹל for הַנָּהָר הַגָּדוֹל or הַנָּהָר הַגָּדוֹל, in the same manner as we say, 'The Thames,' for 'The River Thames.'

הַגִּלְגָּל *the Gilgal*, הַלְבָּנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs.* 2.—The article is used, though omitted in English, when the noun stands for the whole species or kind; as, הָאָדָם לְעֵינָיו יִרְאֶה *man looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, הֶאֱזִינִי הַשָּׁמַיִם *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite ה and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun; thus, הַמַּעֲלֶה *who caused THEE to go up* (Deut. xx. 1); הַמַּעֲלֶה *who caused THEM to go up?* (Isa. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יָאֵר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words אֹצֵר בֵּית יְהוָה and כְּלֵי הַנְּחֹשֶׁת in the next page.

the statutes and judgments and laws (Levit. xxvi. 46)
 HEBREW, *the judgments and the laws**.

רק הכסף והזהב וכלי הנחשת והברזל נתנו אוצר
 בית יהוה : (Josh. vi. 24.)

המסות הנדלת אשר ראו עיניך והאתת והמפתים והיר
 החזקה והירע הנטייה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

ויקח אברהם את־ישמעאל בנו ואֵת כָּל יְלִידֵי בֵיתוֹ וְאֵת כָּל מִקְנֵת בְּכָפוֹ
And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c. (Gen. xvi. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, *אֶת־יִשְׁמָעֵאל בְּנוֹ*. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms : thus, *אֶת־בְּנוֹ אֶת־יִשְׁמָעֵאל* *his son*, namely, *Ishmael* ; *לְאֲדֹנִי לְעֵשָׂו* *to my lord, to Esau* (Gen. xxxii. 5) ; *קָח־נָא אֶת־בְּנֶדְךָ אֶת־יִחִידֶךָ—אֶת־יִצְחָק* (Gen. xxii. 2).

Additional Examples.

לְדָלֶךְ מֵאֲרָצֶךָ וּמִמּוֹלְדֶתְךָ וּמִבֵּית אָבִיךָ : (Gen. xii. 1.)
 וְאִבְרָם בְּבֶר מֶאֶד בְּמִקְנֶה בְּכֶסֶף וּבְזָהָב : Gen. xiii. 2.)
 אֶת־הַמִּשְׁכָּן אֶת־אֹהֶלוֹ וְאֶת־מִבְרָהוֹ אֶת־קִרְסָיו + וְאֶת־

* The untranslated verses are inserted by way of exercise.

† The particle *אֵת* is, however, sometimes omitted : especially

קָרְשׁוּ אֶת־בְּרִיחֵי אֶת־עַמְדָּיו וְאֶת־אֲדָנָיו : (Ex. xxxv. 11.)
 נָטָה אֶת־יָרְדָּךְ בְּמִטָּךְ עַל־הַנְּהָרוֹת עַל־הַיָּאֲדִים וְעַל
 הָאֲנָמִים : וְסָרוּ הַצִּפְרֹדָעִים מִמֶּךָ וּמִבְּתִיךָ וּמִעֲבְרֶיךָ
 וּמִעַמְּךָ : (Ex. viii. 1—7.) וְגַם נָתַתִּיו לְלֹוֹי וְלָגֵר לְיִתּוֹם
 וְלְאַלְמָנָה : (Deut. xxiv. 2.)

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיָּשָׁב אֶת מֹשֶׁה וַיְבִיאוּהוּ אֶת־מֹשֶׁה וַיְבִיאוּהוּ אֶת־מֹשֶׁה (Exod. x. 8); and *Moses was brought back* (Exod. x. 8); *let this land be given* (Num. xxxii. 5); because, though the words מֹשֶׁה and אֶת־מֹשֶׁה are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ יָרִיעַ לוֹ הָאָרֶץ the man of power, to him belongs the earth (Job xxii. 8), i. e. as to the mighty man, his is the earth; וְזֶמֶן וְחֹרֶף אָתָּה יַצְרָתָם as to summer and winter, thou hast made them (Psalm lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with בְּרִיחֵי קָרְשׁוּ בְּרִיחֵי, &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַּת מֶלֶךְ (a) *daughter of (a) king*, בֶּן הַמֶּלֶךְ (the) *son of the king*, אֵימַת מֶלֶךְ (the) *terror of (a) king*‡, מְלָכֵי עַמִּים *kings of nations*, וְזָה גְבֻל אֶרֶץ *a border-of gold*,

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קַעֲזֵרַת כֶּסֶף (a) *dish of silver*, i. e. *a silver dish*; כֵּלֵי בַרְזֶל *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended; as מְלָחְמָה כֵּלֵי מִלְחָמָה *instruments of war*, בַּיִת תְּפִלָּה *a house of prayer*;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (the) *house of the king*, אֹהֶל יַעֲקֹב (the) *tent of Jacob*;—or the object of which they form a part: as, רֹאשׁ הָהָר *the top of the mountain*; פִּי הַבְּיָאֵר *the mouth of the well*; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause and effect, agent and patient, the whole and its parts, &c., &c.*, and vice versa. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְמָךְ or סְמִיךְ, i. e. *that which is supported*; the CONSEQUENT is termed סוֹמֵךְ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: מִן־אַיֶּכֶם *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version *the fear of you*: but the same word in Isaiah viii. 13, signifies *the Being*

i. e. a *golden border*,—the words *בַּת*, *בָּן*, *אֵימָת*, *מַלְכִּי*, and *זֶר*, are the *antecedents*, and *מִלְכָּה*, *הַפְּלִלָּה*, *עַמִּים*, and *זֶהב* are the *consequents*.

206. The antecedent must be an *indefinite** term; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite *ה* (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*; thus, *בֶּן בְּנֵךְ* (*the*) *son-of thy-son*, *עַבְדֵי אֲדֹנֶיךָ* (*the*) *servants-of thy-master*, *כְּלֵי מִלְחָמָתוֹ* (*the*) *instruments-of his war* (for *his instruments of war*), *הַר קָדְשִׁי* (*the*) *mountain-of my-holiness* (for, *my holy mountain†*).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164); as, *יָפֶה הַנָּאֵר* *m. יָפֶה הַנָּאֵר* *f. beautiful of form*, i. e. *one of beautiful form*; *טוֹבַת מְרָאֶה* *good of appearance*, i. e. *of good appearance*;

whom you ought to fear. Thus likewise *מִוְרָאֵי* *my fear* may signify the fear with which I am affected; but *מִוְרָאֵי* in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as *בְּתִי הַקְּטָנָה* *my-daughter the-little*, i. e. *my little daughter*.

גִּדְל כֹּחַ *great of strength*, i. e. *of great strength*; or a participle, as שְׁבוּרֵי לֵב (*the*) *broken-of-heart*, i. e. *the broken-hearted*; יֹשְׁבֵי חֹשֶׁךְ (*the*) *sitters of darkness*, i. e. *those that sit (dwell) in darkness*; רֹדְפֵי צֶדֶק (*the*) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness*; מְבַקְשֵׁי יְהוָה (*the*) *seekers of the Lord*, i. e. *those that seek the Lord**; or it may be an infinitive: as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. (*the*) *doing of justice*; שֹׁבֵת אֶחָיִם (*the*) *sitting of brothers*, i. e. *when brothers sit*; בְּצֵאת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The *consequent* may consist of any word capable of defining the *antecedent*; it may therefore be a demonstrative pronoun; as, עֹשֶׂה-אֵלֶּה (*the*) *doer of these (things)*, i. e. *whoever does so* (Ps. xv. 5):—or it may be a relative pronoun (Art. 182) expressed or understood; as, מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם (*the*) *place where Joseph was bound* (Gen. xl. 3); שֹׁפֶת [אֲשֶׁר] לֹא יָדַעְתִּי *a language (which) I know not* (Ps. lxxxi. 5).

209. The *consequent* is sometimes preceded by a preposition; as, הוֹלְכֵי עַל דֶּרֶךְ (*the*) *walkers-of upon the way*, i. e. *those that walk on the way*; כְּשִׂמְחַת בְּקָצִיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(men) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, נָהָר פָּרַח *the river of Euphrates*; פֵּיין הַטוֹב *as wine that is good* (Cant. viii.), i. e. *as good wine*; נְטָעִי גִּעְמָנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*; as, טוֹרִים אָבֹן (Exod. xxviii. 17) for טוֹרֵי אָבֹן *rows of stone**; אֱמָרִים אֱמָת (Prov. xx. 21) for אֱמָתֵי אֱמָת *words of truth*.

211. Several words in construction may follow each other; as, לֵב רָאשֵׁי עַם הָאָרֶץ (the) heart-of (the) chiefs of (the) people-of the land, רוּחַ כָּל־בֶּשֶׁר־אִישׁ *the spirit-of (the) whole-of (the) flesh-of man* (Job xii.), i. e. *the spirit of every living being*. In such cases each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it; thus, in the first example, the word רָאשֵׁי is the consequent of לֵב, and the antecedent of עַם; and עַם is the consequent of רָאשֵׁי and the antecedent of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵיהֶי אֲבֹרָהֶם — הָאָרֶץ (Gen. xxv. 6); וְגִבּוֹרֵי חַיִּל מְלֹאכֶת עֲבוֹדַת בֵּית־הָאֱלֹהִים (1 Chron. ix. 13).

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c.; as, כֶּסֶף בְּכָרִים שְׁעָרִים *two talents (of) silver*; אֵיפָה שְׂעִירִים *an ephah (of) barley*; others are of opinion that they are elliptical, the real *consequent* being omitted; thus, אֱמָרִים אֱמָת *words, namely, words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, הַמְדוּת אֶתָּה (Dan. ix.) for אִישׁ הַמְדוּת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree; thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶר עֲבָרִים *a slave of slaves*, i. e. *the most abject of slaves*; קָנֵשׁ הַקְּדָשִׁים (Exod. xxvii. 34); שָׂמִי הַשָּׂמִים (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix ל or by the preposition אֶל (Art. 40, p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession; as, רָאִיתִי בֶן לְיֵשִׁי, (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son*; מִזְמוֹר לְדָוִד, *a Psalm to David*, i. e. *of David*. The ל is frequently preceded by אֲשֶׁר; as, הֵצֵאנִי אֲשֶׁר לְאָבִיָּה, (Gen. xxix. 9); *and Rachel came with the sheep which (belonged) to her father*, i. e. *with her father's sheep*; פָּתַח הַבַּיִת לְאַלְיָשָׁע, (2 Kings v. 9); *opened the house to the eunuch* (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֶת or אֶת־ (Art. 41); but it is used only when the noun is in a definite state*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

* By the *definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood; as, בֵּן יִכְבֵּד אָב וְעֶכְרִי אֶרְנִי (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, ב, *in, with, &c.* מ or מִן *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative*; but it may easily be known by the general sense of the sentence:—

Compare הֵימָּה רָאָה וַיִּנֹּס Ps. civ. 3. with v. 5. of the same chapter, יָמָּה לָךְ הֵימָּה כִּי תִנֹּס.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species; as:—

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, בָּבוֹר הַכְּמִים יִנְחִלִי (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that הַכְּמִים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחִלִי *they inherit*, agrees with it; and בָּבוֹר must be the *objective*; for were it the nominative, the verb must have been in the singular, יִנְחֵל. So likewise in the following verse, תִּמּוֹתָת רָשָׁע רָעָה (Psa. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תִּמּוֹתָת *she slays*, which is likewise feminine, agrees with it; whereas רָשָׁע being masculine, would require the verb יִמּוֹתָת.

לְמִינֶהּ מִהֶעוֹף (Gen. vi. 20) *of the fowl after his kind*, i. e. *of fowls after their kind*; and *I have* וְשֶׂפָחָרִי וְעֶבֶד צֶאֱן וְחֹמֹר וְאִתּוֹ וְאִתּוֹ וְאִתּוֹ *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics; as, הָאֱמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וְיִשְׂרָאֵל *and Israel saw*, i. e. *and the Israelites saw*.

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the מ in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face, or faces*, *gen.* פָּנֵי הַכְּרוּבִים *the faces of the cherubim*; פָּנֵי הַכְּרוּב *the face of the cherub*; פָּנִי (not פָּנִי) *my face*, פָּנֶיךָ *thy face*, &c., חַיִּים *life*, *g.* חַיִּי *the life of*, חַיִּי (not חַיִּי) *my life*, חַיִּי *his life*, &c.†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדֹנָי, *p.* אֲדֹנָיִם † *Lord*; אֲדֹנָי, *p.* אֲדֹנָי *Lord-of*; אֲדֹנָי *my Lord* (to

* The genitive of מַיִם *water* or *waters*, is מֵי or מֵי; but the second מ must be retained when the word is used with pronominal affixes: thus, מֵימֵי מֵימֵי.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, מֵי קֹדֶשׁ *holy water*; פָּנִים נֹזְעִים *an angry countenance*; וַיֵּצֵא מֵי רָבִים (Num. xx. 11); הִפָּה מֵי קְרִיבָה (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרָאִיךָ

distinguish it from אֲדֹנָי LORD, applied only to the *Divine Being*); אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנֶיךָ *thy Lord* (not אֲדֹנָךְ); אֲדֹנָיו *his Lord* (not אֲדֹנוּ), אֲדֹנֵינוּ, &c.; בָּעַל *a master, superior, possessor*, בָּעָלָיו *his master*; בָּעָלָהּ *her master**.

The word אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיךָ, אֱלֹהֵינוּ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים *God created*, הוּא אֱלֹהֶיךָ *he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמוֹשׁ אֱלֹהֶיךָ (Judg. xi. 24) *Chemosh thy God*; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים זָרִים *strange Gods*; אֱלֹהֵי יִשְׂרָאֵל—אֱלֹהִים אֲשֶׁר יְלֵכֵנוּ (Exod. xxxiii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1st.—To indicate emphasis and effect: as, צֶדֶק צֶדֶק וְתִרְוָה (Deut. xvi. 20) *justice, justice thou shalt follow*, i. e. *let it be thy*

thy Creator; עֹשֶׂיךָ *thy Maker*; these are, however, very seldom used in this form.

* But בָּעָלָי *my husband master*; בָּעָלָהּ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs נִבְרָא and נִבְרָאוּ are *plural*, yet the verbs וַיֵּאמֶר and וַיִּבְרָא are in the *singular*. In Josh. xxiv. 19. though the adjective קְרִישִׁים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant aim; אֶבְשָׁלוֹם בְּנִי בְנִי (2 Sam. xviii. 33) *O Absalom my son, my son!*—אֶרֶץ אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude: תַּעֲמֹק הַשְּׂדִים בְּאֵרוֹת בְּאֵרוֹת הַמֶּר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits*; הֵמְרִים הֵמְרִים (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd.—To denote distribution: as, בִּבְקֹר בִּבְקֹר (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning*; יוֹם יוֹם *day day*, i. e. *every day, or daily*.

4th.—To denote diversity; in which case, the second noun takes (1); as (Deut. xxv. 13) *thou shalt not have in thy bag אֶבֶן וְאֶבֶן a stone and a stone*, i. e. *divers weights*; וְלֵב וְלֵב (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, חָכָם *a wise, (man)* חֲכָמִים *wise (men)*, חֲכָמוֹת *wise (women)*, רַבָּה *a tender (woman)*, &c.

224. In such cases, the adjective assumes the character of a noun, and is often susceptible of the same variations: חֲכָמֵי הַנְּוִים

the wise-(men) of nations, חֲכָמָיו his wise-(men), חֲכָמֶיךָ the wise-(men), גְּדֹלָיו his great-(men), גְּדֹלֶיהָ her great (men).

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1st.—That reciprocal comparison is denoted by the repetition of the כ, before the compared words: thus הָעָם כְּכֹהֵן signifies *the people are like the priest*; but כָּעָם כְּכֹהֵן, signifies *the people are like the priest, and the priest is like the people*.

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֲמֹק עֲמֹק *deep deep*, i. e. *very deep*; רַע רַע יָאֵמַר הַכֹּנֵן (Prov. xx. 14) *bad, bad, says the buyer*, i. e. *the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very*, or מְאֹד מְאֹד *very, very*, i. e. *exceedingly good*:—(C) by adding one of the names of God—עִיר גְּדוֹלָה לְאֱלֹהִים *a city great to God*, i. e. *a very great city*; הַרְרֵי אֱלֹהִים *mountains of God**; אֲרָזֵי אֱלֹהִים *cedars of God*, i. e. *the highest mountains, the loftiest cedars*†;—(D) by the repetition of the noun (See Art. 212)‡; מֶלֶךְ מְלָכִים *King of kings*, עֶבֶד עֲבָדִים *slave of slaves*.

NUMERALS.

226. אֶחָד and אַחַת are always placed after the

* Intensity is often denoted in the same manner: as, שִׁלְהֶבְתִּיהָ *a flame of God*, i. e. *a vehement flame*; מַאֲפְלֵיהָ *a darkness of God*, i. e. *very great darkness*.

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קְטָנִי בְּנָיו *the least of his children*, וְדָוִד הוּא הַקָּטָן *and David was the smallest*.

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely: as, קָרֶשׁ אֶחָד *one board*, הַקָּרֶשׁ הָאֶחָד *the one board*; מַחֲנֶה אֶחָת *one camp*, הַמַּחֲנֶה הָאֶחָת *the one camp*.

227. The rest of the cardinal numbers. mostly precede their nouns, and never take the definite ה, except as explained hereafter: thus שְׁנֵי אָנָשִׁים or אָנָשִׁים שְׁנַיִם *two men*, שְׁנֵי הָאָנָשִׁים or הָאָנָשִׁים שְׁנַיִם *the two men*; עֶשְׂרִים הַקָּרָשִׁים *twenty boards*, עֶשְׂרִים קָרָשִׁים *the twenty boards*. (See Exod. xl. 12, 11; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated: as, (Gen. xxxii. 13—15) *and he took of that which came to his hand* מִנְחָה *a present*, &c. (consisting of) עֲשָׂרִים וְשְׁנַיִם מֵאֹתִים *she-goats, two hundred*, וְעֶשְׂרִים וְשְׁנַיִם מֵאֹתִים *he-goats, twenty*; וְעֶשְׂרִים וְשְׁנַיִם מֵאֹתִים *ewes, two hundred*, וְעֶשְׂרִים וְשְׁנַיִם *and rams, twenty*, &c. &c. (see likewise Num. vii. 13—88; xxvii. xxix. xxxi. 21—45)*: or when the numeral is the predicate: as, עֶשְׂרִים וְשְׁנַיִם עָמֻדֵיהֶם *(Exod. xxxviii. 10) their pillars (were) twenty, and their sockets (were) twenty*.

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted:† as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה (Gen. xiv. 9), הָאֶחָד (Gen. xix. 9; xlii. 27).‡

* In such cases, the article is sometimes repeated before each of the numerals: as, הַשְּׁלִישָׁה וְהַשְּׁבַעִים וְהַמֵּאָתִים (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun: thus, אֵל שְׁנַיִם *אל שנים* *the two* (Josh. iv. 4. 20).

Obs. 3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, *שְׁנֵי* or *שְׁנַיִם* *two sons*; *שְׁתֵּי* or *שְׁתַּיִם* *two daughters*; *שִׁבְעָה בָּנִים* *seven boys*, *שִׁבְעָה בָּנוֹת* *seven girls*, *יָמֵי עֶשְׂרֵה* *ten days*, *עֶשְׂרֵה נָשִׁים* *ten women**.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, *אֶחָד עָשָׂר יוֹם* *eleven day*, i. e. *days* (Deut. i. 2); *אֶחָד עָשָׂר כּוֹכָבִים* *eleven stars* (Gen. xxxvii. 8)†; *אַחַת עֶשְׂרֵה שָׁנָה* *thirteen cities*, *אַחַת עֶשְׂרֵה שָׁנָה* *eleven years*; *שְׁלֹשׁ עֶשְׂרֵה עִיר* or *שְׁלֹשׁ עֶשְׂרֵה עִירִים* *thirteen cities*; *כָּרֶשׁ* or *כָּרָשׁ* *twenty boards*; *מֵאָה אַמָּה* or *מֵאֹת מֵאָה* *a hundred cubits*; *אַלְפָּה אִישׁ* *a thousand men*; *אַלְפָּה פָּרָשִׁים* *a thousand horsemen*.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (1). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the 1 must be added: thus, *אֶחָד וְעֶשְׂרִים* or *וְאַחַד עֶשְׂרִים* *one-and-twenty*.

6.—*מֵאָה* *a hundred* (cons. *מֵאָה*, *p. מֵאוֹת*, dual, *מֵאֹתִים* *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (*מֵאוֹת*), to be of the cons. fem.: thus, *שְׁלֹשׁ מֵאוֹת* *three hundred* (not

* The agreement in gender takes place equally from ten to twenty: as, *חֲמִשָּׁה עָשָׂר בָּנִים* *fifteen sons*; *חֲמִשָּׁה עָשָׂר בָּנוֹת* *fifteen daughters*. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the genders of the noun: thus *אַרְבָּעִים וְשָׁנָיִם אִישׁ*, *אַרְבָּעִים וְשָׁנָיִם עִיר*.

† In this respect we must be guided by scriptural usage: for though we find *אֶחָד עָשָׂר יוֹם*, *אַלְפָּה אִישׁ*, yet it would not be correct to say *אַלְפָּה בָּנִים*, or *אַחַד עָשָׂר כּוֹכָבִים*.

שֵׁשׁ nor שְׁלִשְׁתָּה nor מֵאוֹת ; שְׁלִשְׁתָּה מֵאוֹת * אֶלֶף ; *six hundred thousand* (not שֵׁשֶׁה).

Obs. 7.—אֶלֶף *a thousand* (plural, אֲלָפִים *thousands*); dual, אֲלָפִים *two thousand* (cons. אֲלָפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination ים, and the cons. *m.* units, from 3000 to 10,000 both inclusive: as, שְׁלִשְׁתָּה אֲלָפִים *three thousands*†; עֶשְׂרֹת אֲלָפִים *ten thousands*; but above that number, אֶלֶף is used instead of אֲלָפִים: thus, אֶלֶף עֶשְׂרִי or אֶלֶף שְׁנַיִם עֶשְׂרִי *twelve thousand*; אֶלֶף שִׁשָּׁה עֶשְׂרִי *sixteen thousand*; אֶלֶף וְשְׁנַיִם עֶשְׂרִים or אֶלֶף וְשְׁנַיִם עֶשְׂרִים *twenty-two thousand*.

8.—The word אֶלֶף is sometimes repeated: as, שֵׁשׁ מֵאוֹת אֲלָפִים וְשִׁבְעִים אֶלֶף *six hundred and seventy-five thousand*. This is likewise the case with the word שָׁנָה: as, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וְהָיוּ שְׁנֵיהֶם עֲרוֹמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתָם (Num. xii. 4) *ye three*; וְדָוִד בָּאֲלָפָיו וְדָוִד הָרַח אֶת שָׁאוּל בְּאֲלָפָיו וְדָוִד הָרַח אֶת שָׁאוּל בְּאֲלָפָיו (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אֶלֶף, thus וְאֶלֶף שֵׁשׁ מֵאוֹת the number would stand for 600 + 1000 = 1600. It would amount to the same were we to reverse the order and insert ו, thus שֵׁשׁ מֵאוֹת וְאֶלֶף; but, שֵׁשׁ מֵאוֹת אֶלֶף without ו, stands for 600 × 1000 = 600,000. Thus likewise אֶלֶף מֵאוֹת is *two hundred thousand*; but אֶלֶף וְמֵאוֹת or מֵאוֹת וְאֶלֶף is *one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10.—Several of the numerals (besides שְׁנַיִם and שְׁתַּיִם) have a dual form, to express the addition of the same quantity; as, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו; as, שְׁנַיִם שְׁנַיִם *two two* i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פַּעַם *once*, פַּעַמַּיִם *twice*, &c.; as, לֹא אֶחָד וְלֹא שְׁתַּיִם (2 Kings vi. 10) *not once, nor twice*; * שִׁבְעִים וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91, p. 93.)

229. Like other adjectives, they follow their nouns with which they agree in gender†, and they take the definite ה when the noun is used definitely; thus, בֶּן שֵׁנִי *a second son*, הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

* These adverbs are, however, more generally expressed by the word פַּעַם *once*, פַּעַמַּיִם *twice*, שְׁלֹשׁ פַּעַמַּיִם or שְׁלֹשׁ רְגָלִים *three times*, אֶלֶף פַּעַמַּיִם *a thousand times*, שִׁבְעַת שָׁנִים שִׁבְעַת פַּעַמַּיִם *seven years seven times*, i. e. *forty-nine years*; or by מֵנִים (from מֶנֶה *to number*) עֶשְׂרֵת מֵנִים *ten times*.

† The ordinals ראשון, ראשנה, agree likewise in number; as, הַיָּמִים הָרִאשֹׁנִים *the first days*, הַצָּרוֹת הָרִאשֹׁנוֹת *the first (former) troubles*; אֶת שִׁבְעַת הַפָּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאוֹת *the first seven fat kine*.

בְּשָׁנָה הַשְּׁלִישִׁית * *in the third month*; † *in the third year*.

230. The cardinals אָחָד, אֶחָד are frequently used for the ordinals ראשון, ראשנה, and the noun is sometimes omitted: as, בְּאֶחָד לַחֹדֶשׁ (Gen. viii. 5) *on the first (day) of the month*, lit. *in one (day) to the month*; וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בְּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בְּעֶשְׂרִי (ibid. v. 5) *in the tenth (month)*.

CHAPTER IV.

PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יִלְדָּה מִלְכָּה, גַּם הִיא בְּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיִּמְעַן הָדָעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; יְבִיאָהּ אֶת הַתְּרוּמָה הַזֹּה; (Exod. xxxv. 5) lit. *he shall bring her (it) the offering*

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנַיִם (for שְׁנַיִם *second (stories)*; שְׁלִישִׁים (for שְׁלִישִׁים *third (stories)*). (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אֲנִי אֶשְׁבַּע *I-will-swear*, lit. *I, I-will-swear*; אַתָּה תִּבְחַר אֲנִי וְלֹא אָנִי (Job xxxiv. 33), lit. *thou, thou-shalt choose but not I*; הֵמָּה יֵאָבְדוּ וְאַתָּה תִּעָמָד (Ps. cii. 27), lit. *they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, וְלֵשֶׁת זֶם הָיָא יֶלְדָּן (Gen. iv. 26) *and to Seth, to him also* (Heb. *he—not לוֹ*) *there was born a son*; בָּרַכְנִי זֶם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I, not אִתִּי*) *O my father!*—הֵנִיחָהּ אֶתָּה יְהוָה יְהוָה אֶתָּה יוֹדִיךָ אֶתָּה (Gen. xlix. 8) lit. *Judah, thou, they-shall praise thee, thy brethren*, i. e. *but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *Cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I (am) the Lord*; עֵרִים אַתָּה *thou art naked*. (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא חֶסֶד (Gen. ii. 13) *the same that compasseth*; הִיאָהּ הָאִשָּׁה (Gen. xxiv. 44) *the same is the woman*; הֵמָּה הַגְּבוּרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs ; nevertheless we find some instances in which they are found with intransitive verbs : as, **לֹא יָגֵדְךָ רָע** *evil cannot dwell (with) thee* (Ps. v. 4) ; **וַיִּזְעֻקוּךָ** *and they-cried (to) thee* (Neh. ix. 28) ; **נָתַתָּנִי** *thou hast given (to) me* Josh. xv. 19) ; **יָצְאוּנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מ**, **ל**, **ב**, **ב**, namely, when the antecedent is omitted ; as in the following examples :—

(Gen. xxi. 17.) **כִּי שָׁמַע אֱלֹהִים אֶת קוֹל הַנָּעַר בְּאֲשֶׁר הוּא שָׁם**
For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.

(Gen. xxvii. 4.) **עֲשֵׂה לִי מִמַּעֲמִים בְּאֲשֶׁר אֶהְבֵּתִי**
Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.

(Gen. xliii. 16.) **וַיֹּאמֶר לְאִשְׁרָאֵל בֵּיתוֹ**
And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or the ruler who, &c.

(Ruth ii. 9.) **וְשָׁתִית מֵאֲשֶׁר יִשְׁאַבֵּן הַנְּעָרִים**
And thou shalt drink from which, i. e. from (the water which) the young men will draw.

237. The relative is sometimes omitted : as, **לָהֶם בְּאֶרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *אִישׁ* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) וַיִּתֵּן אִישׁ בְּתָרוֹ לְקִרְאָתוֹ רֵעֵהוּ
And he placed each piece one against another †.*

(Gen. xxxiv. 25.) וַיִּקְחוּ—אִישׁ חֶרְבּוֹ
And they took each his sword.

(Exod. xvi. 29.) שְׁבוּ אִישׁ תַּחְתּוֹ אֶל יָצֵא אִישׁ מִמְּקוֹמוֹ
Abide ye every man in his place, let no man ‡ go out of his place.

(Exod. xxxiv. 3.) וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יָרֵא
And no man shall come up with thee, neither let any man be seen.

(Gen. xlv. 1.) הוֹצִיאוּ כָּל-אִישׁ מֵעָלַי
Cause every one to go out from me.

(Gen. xxiii. 6.) אִישׁ מִמֶּנּוּ—לֹא יִכְלֶה
None of us shall withhold §.

(Exod. xxx. 33.) אִישׁ אֲשֶׁר יִרְקַח בְּמִדּוֹ
Whosoever|| compoundeth any like it.

(Exod. x. 24.) לֹא רָאוּ אִישׁ אֶת-אֶחָיו וְלֹא קָמוּ אִישׁ מִתַּחְתּוֹ
They saw not one another¶, neither rose any one from his place.

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who shall, &c.

¶ lit. They saw not a man his brother. Feminine אֶת-אֶחֻתָּהּ
 (Gen. xxvi. 3).

(Gen. iv. 15.) כָּל־הַרְגֵּקַן

Whosoever slays Cain.

(Exod. xx. 10.) לֹא תַעֲשֶׂה כָּל *מְלָאכָה

Thou shalt not do any work.

כָּל דָּבָר every thing ; לֹא דָבָר nothing ; אִין כָּל nothing whatever.

239. The reflex pronouns, *myself*, *thyself*, &c., are mostly expressed by the form *Hithpael*. Sometimes however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב נִפְשׁוֹ *he that loves himself*; קִיְמוּ עַל נַפְשָׁם *they had decreed for themselves*; בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself*.

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הִרְעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיִּרְאוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל אֹתָם בָּרֶעַ (Exod. v. 19).

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1st.—To express absolute existence: as, הָיָה הָיָה יְהוָה *the Lord was, is, and shall be*.

* But לֹא תַעֲשֶׂה כָּל־הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בָּנִים רַבִּים הָיוּ לוֹ many sons were to him, i. e. he had many children; יָהִי יְהוֹלֵךְ olive trees shall be to thee, i. e. thou shalt or wilt have; בָּרַם הָיָה לְשֹׁלֹמֹה Solomon had a vineyard†.

4th.—To mark transition from one state or condition into another: as, יְהִי לְתַנִּין it shall become a serpent; וַיְהִי לְתַנִּין and it became a serpent (Exod. vii. 9, 10); הָיְתָה לְמֶם she has become tributary‡ (Lam. i. 1); כִּסְפָּךְ הָיָה לְסָגִים : אֵיכָה הָיְתָה לְזוֹנָה קִרְיָה נְאֻמָּה (Isa. i.).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹסֵף הָיָה רֹעֶה (Gen. xxxvii. 2)

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה-נִי לִי שְׁתֵּי בָנוֹת behold now, I have two daughters; כָּל אֲשֶׁר לְךָ whatsoever thou hast (Gen. xix. 8, 12): or by יֵשׁ, יֵשׁ there is; as, יֵשׁ לִי רֶב (Gen. xxxiii.) I have enough; הָיָה לָכֶם אֵב אוֹ אֵחַ : יֵשׁ לָנוּ אֵב וְזֶן (Gen. xlv). See the various examples in Part I, p. 94.

† Sometimes, however, the verb is omitted: as, וְלָהּ שִׁפְחָה מִצְרִית and she had an Egyptian handmaid (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, הָיְתָה בְּאַלְמָנָה (Lam. i. 1) she is become as a widow; הֵן הָאָדָם הָיָה בְּאַחֵר מִמֶּנּוּ (Gen. iii. 22).

Joseph was feeding the flock, &c. ; וַיִּגְדֹּם יִהְיוּ רְעִים בְּמִדְבָּר אֲרֻבַּעַם שָׁנָה (Num. xiv. 22) and *your children shall be feeding (wandering) in the wilderness forty years* ; הַבָּקָר הָיוּ חֹרְשֹׁת (Job i. 14) *the oxen were ploughing** : וּמִשְׁחָה הָיָה רָעָה אֶת צֹאן יִתְרוֹ חֲתָנוֹ (Exod. iii. 1) : וַיְהִי נִשְׁאוֹל אִיב אֶת־דֹּדוֹ כָּל־הַיָּמִים (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event : as, וַיְהִי הַשָּׁמֶשׁ לָבוֹא (Gen. xv. 12) and *the sun was about to go down*, i. e. *and it was about the time when the sun was going down* ; וַיְהִי הַשַּׁעַר לִסְגֹּר (Josh. ii. 5) and *it was about the shutting of the gate, or when the gate was to be shut†*.

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse ; and must then be rendered by *it happened, it shall happen, it came to pass, &c.* : as, וַיְהִי מִקֵּץ יָמִים (Gen. iv. 3) and *it came to pass after some days that*, &c. : וַיְהִי כִי יֵרְאוּ אֹתָהּ הַמִּצְרִיִּים (Gen. xii. 12) and *it shall come to pass, when the Egyptians shall see thee, that*, &c. : וַיְהִי הַנֶּעֱרָה אֲשֶׁר אָמַר אֱלֹהֵי : וַיְהִי בָבֶלָא אֲבָרָם (Gen. v. 14) : וַיְהִי הַנֶּעֱרָה אֲשֶׁר אָמַר אֱלֹהֵי (Gen. xxiv. 14).

* The verb הָיָה is, however, frequently omitted : as, וְרוּחַ אֱלֹהִים מְרַחֶפֶת (Gen. i. 1) and *the spirit of God was moving (brooding)* : וְהוּא הָיָה יֹשֵׁב פְּתַח־הָאֵהָל (Gen. xviii. 1) for וְהוּא הָיָה יֹשֵׁב : וְרָבְקָה אֶהְבֶּרֶת אֶת־יַעֲקֹב : וְשָׂרָה הָיְתָה שֹׁמֶעַת : וְשָׂרָה שֹׁמֶעַת (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive : as, (Deut. xxxi. 7) and *I will hide my face from them* וַיְהִי לֶאֱכָל and *they shall be devoured*, lit. *and he shall be to eat*, i. e. *he shall be an object of prey to any one*.

TENSES.

Present Tense.

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can, therefore, only be inferred from the juxtaposition of the participles (verbal nouns* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אֲנִי אֹהֵב I (*am*) *loving*, or I *love* אַתָּה אֹהֵב *thou (art) loved*; אַבְרָהָם הוֹלֵךְ Abraham (*is*) *walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb הָיָה *to be* (Art. 162); so likewise may *verbal propositions*: as, אִישׁ הָיָה עֹמֵד (Gen. xxvii. 2) *Joseph WAS FEEDING*; אִישׁ עֹמֵד (Eze. xliii. 6) *a man WAS STANDING near me*; יְהוָה יֹשִׁיעַ (Jud. xi. 14) *the Lord SHALL BE HEARING* (See Art. 240).

* Hence it is that these words are varied by gender, even when they are used to express the first person of the present tense: as, אֲנִי אֹהֵב *m.*, אֲנִי אֹהֶבֶת *f.* I *love*: whereas no such distinction is made in the *past* and *future* tenses, אֹהֵב, אֹהֶבֶת, אֹהֵבָה, אֹהֶבְתִּי, אֹהֵבְתִּי, אֹהֶבְתֶּם, אֹהֶבְתֵּן, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *proun*.

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth הָיְתָה was without form and void; and darkness (was) upon the face of the deep; and the spirit of God קָרַחַפַּת (was) brooding upon, &c. ; והוא יֹשֵׁב (Gen. xviii. 1) and he (was) sitting ; והוא עֹמֵד (Ibid.) and he (was) standing ; מָחָר אֲנִכִּי נֹצֵב (Exod. xvii. 9) to-morrow I shall be standing ; הֲנִי מְבִיא מָחָר אֶרְפָּה (Exod. x. 5).*

Past and future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, *אָלַמְד, לְמַדְתִּי*.

But either of these tenses having the prefix ו *and*, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, *אָמַר he said, וְאָמַר he called and said*; but, preceded by a *future*, it must be rendered in the future; as in Gen. xli. 33, *and it shall come to pass וְאָמַר פֶּרְעָה אֵלֶיכֶם יִקְרָא בִּי when Pharaoh SHALL CALL you and SHALL SAY†*; thus

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction ו joins the same moods and tenses; nor will this appear so strange when it is

likewise, אָמַרְתָּ *thou didst say*; דִּבַּרְתָּ וְאָמַרְתָּ *thou hast spoken and said*; but דִּבֵּר וְאָמַרְתָּ * *speaking, and say*; הִדְבֵּר וְאָמַרְתָּ *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ׀ receives in both cases (:), (.), or *shurek* for its vowel-point†. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; וְיֹאמְרוּ (Deut. xxxii. 7) *ask .. and they will say*, but וְיֹאמְרוּ...בָּאוּ (Exod. v. 1) signifies, *they came and said*; וְאֵמַר (Ezek. iii. 15) *and I shall say*, but וְאֵמַרְתִּי (Exod. iii. 16, 17) signifies, *I have visited and I HAVE SAID*; יֹאמַר he shall say, וְיֹאמַר and he SAID‡. (See Art 119.)

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ׀ has always the vowel point (-) with dagesh in the following letter, or (ֿ) when the following letter does not admit dagesh

considered that the ׀ often supplies the place of *subjects, predicates*, and even *negative particles*, when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבַּרְתִּי-דִבַּרְתִּי, except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וְסָפַצְתָּ.

† Except when the accent happens to come immediately after ׀; וְהָיָה which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'va final* succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וְיֹאמַרְתָּ, וְיֹאמַרְתָּ, וְיֹאמַרְתָּ. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus וְיֹאמַרְתָּ, וְיֹאמַרְתָּ, וְיֹאמַרְתָּ; וְיֹאמַרְתָּ, וְיֹאמַרְתָּ, וְיֹאמַרְתָּ; and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, וְיֹאמַרְתָּ, וְיֹאמַרְתָּ, וְיֹאמַרְתָּ.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i.e. *and God said*; וַיֹּאמֶר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i.e. *and Pharaoh shall say*; וַיֹּאמֶר הַכֹּהֵן; וַיֹּאמְרָה הָאִשָּׁה (Num. v.): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created namely, God*, i.e. *God created*; וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was*; יֵלֶךְ מַלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or יֵלֶךְ לְפָנָיִךְ מַלְאָכִי (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. וַיֹּאמֶר may, therefore, be rendered—*he said, he HAS said, he HAD said*: so likewise וַיֹּאמֶר* may be rendered—*and he SAID*,

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he *HAS* said and he *HAD* said. The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, יֹאמַר *he shall say*, וְאָמַר *and he shall say*; יְהִי *they shall be*, וְיִהְיֶה *and they shall be*. (See Art. 255.)

253. *Obs. 7.*—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וַלחֹשֶׁךְ לְלַיְלָה (Gen. i. 5, 8, 10); וַיְהִי הַבֶּל רָעָה צָאן וּמִן הָיָה עֶבֶר אֲדָמָה (Gen. iv. 2); see v. 3—4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וַיִּצְלַחְתֶּם בְּשָׂר בְּנֵיכֶם וּבְשָׂר בְּנוֹתֵיכֶם תֵּאֱכָלוּ (Lev. xxvi. 29); וַהֲיִתָּה אֲרָצְכֶם שְׂמָמָה וְעַרְיָכֶם יִהְיוּ חֲרָבָה (Ibid. 33.—See likewise v. 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix י retaining their past signification, in consequence of their being preceded by a simple past tense.

past. *past.*
אִישׁ הָיָה בְּאֶרֶץ עֵינָן וְהָיָה
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

fut.
וְלֹא יִקְרָא עוֹד
c. fut.
אֶת-שְׁמֶךָ אֲבָרֶם וְהָיָה שְׁמֶךָ
(Gen. xvii. 5.)
c. fut. *imp.*
וְהָיָה לְךָ
(Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 4, 5.

<p>^{past.}נָשָׂא אֵוִיל מִרְדָּךְ...^{past.}וְאָבֵל לָחֵם (2 Kings xxv. 27, 29.)</p>	<p>^{c. fut.}וְתָלָה וְאָבֵל הָעוֹף (Gen. xl. 19.)</p> <p>^{subjunc.}פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָבֵל (Gen. iii. 22.)</p>
<p>^{past.}וַיַּעֲקֹב שְׁמֵעַ...^{past.}וְהַחֲרִישׁ (Gen. xxxiv. 5.)</p>	<p>וְאִשָּׁה כִּי תִדְרַר וְשָׁמַע וְהַחֲרִישׁ (Num. xxx. 5. 4.)</p>

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

<p>^{c. past.}אִישׁ רִיב הָיִיתִי וְאָנֹכֶן וְאָרָאָה (Judg. xli. 2-4.)</p>	<p>^{c. past.}וְאָבְבָה וְאָתְבָבָה ^{past.}וְאָהִי צָם * וּמִתְפַּלֵּל † (Neh. i. 4-5.)</p>
<p>^{c. past.}נָשָׂא וַיַּעַל וַיָּנַח...^{c. past.}וַיַּחֲשֹׁךְ ^{past.}וַיֵּאבֵל (Exod. x. 14, 15.)</p>	

Examples of verbs in the future having the prefix י, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

<p>^{fut.}אֶרְדֶּה-נָא וְאָרָאָה (Gen. xviii. 21.)</p>	<p>^{fut.}הֲרַפֶּה מִמֶּנִּי וְאֶבְכֶּה ^{imp.}וְאֶבְכֶּה (Judg. xi. 37.)</p>
<p>^{fut.}נִמָּה יִרְדֶּךָ...^{fut.}וַיַּעַל...^{imp.}וַיֵּאבֵל (Exod. x. 12.)</p>	

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וַיֵּאבֵל מִתְפַּלֵּל, as nothing is more common in Hebrew than the ellipsis of the verb *הָיָה*.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state*: as, מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מִדּוֹעַ אַתָּה יֹשֵׁב, לְבַדְּךָ (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone?*—אֲדָנִי יוֹדֵעַ כִּי הַיְלָדִים רַבִּים (Gen. xxiii. 13) *My lord knoweth that the children are tender (young);*—תָּבֵן אֵין נִתֵן לַעֲבָדֶיךָ וּלְבָנִים אֹמְרִים— (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely passed, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context†: as, וַיְהִיָּה פֶקֶד, וַיֵּעַשׂ יְהוָה לְשָׂרָה כְּאֲשֶׁר דִּבֶּר אֶת־שָׂרָה כְּאֲשֶׁר אָמַר וַיֵּעַשׂ יְהוָה לְשָׂרָה כְּאֲשֶׁר דִּבֶּר (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is *expressed* or *understood*, indicate the action in a state of progress.

† The want of distinct forms for the *subdivisions* of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

יְהוָה צְבָאוֹת אֶת־עֲדָרֹו פָקַד (Zech. x. 3) *The Lord of hosts hath visited his flock*; כִּי שָׁמְעָה בְּשִׂירָה מוֹאָב כִּי פָקַד יְהוָה אֶת־עַמּוֹ (Ruth i. 6) *For she had heard in the field (country) of Moab, that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking*: as, גֵּר יִהְיֶה וְרָעָד, (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקְבֹּר בְּשִׁיבָה טוֹבָה (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקַד יְהוָה אֶת־צָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אָמַר אֹיֵב אֶרְדָּף אֲשִׁיג אֶחְלַק שָׁלַל תִּמְלֹאמוּ נַפְשִׁי אֲרִיק חֲרָבִי הָיָה תוֹרִישְׁמוּ יָדִי *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them*†; *I will draw my sword, my hand shall destroy them*‡ (Exod. xv. 9).

* Some grammarians consider this tense as an *aorist*, others as a *present tense*; but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express *future* time. It has, therefore, very justly been considered by the ancient grammarians, as well as by Gesenius, as a *future tense*.

† Literally, *my soul shall be full of them*; i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect :

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַהֲגִה* and *behold*, being an invitation to the hearer to place himself in the same situation : as, *וַהֲגִה סֵלֶם מָצָב אֶרֶצָה, וַיִּתְּלֶם וַיֵּרָאֻהוּ מַנִּיעַ הַשְּׂמִימָה וַהֲגִה מִלְאֲכֵי אֱלֹהִים עֲלֵים וְיֹרְדִים בּוֹ* (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven ; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

וַהֲגִה יְהוָה עָבַר וְרוּחַ נִדְוָלָה וְחֹזֶק מְפָרֵק הָרִים וּמִשְׁפָּר סֵלְעִים לִפְנֵי יְהוָה : לֹא בָרוּחַ יְהוָה וְאַחֵר הָרוּחַ רָעַשׁ לֹא בְרַעַשׁ יְהוָה : וְאַחֵר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחֵר הָאֵשׁ קוֹל דִּמְמָה דָּקָה : וַיְהִי בְשִׁמְעֵה אֱלֹהֵיוּ וַיֵּלֶט פָּנָיו בְּאַדְרָתּוֹ : (1 Kings xix. 11—13.)
lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord ; not in the wind (is) the Lord ; and after the wind an earthquake ; not in the earthquake (is) the Lord : and after the earthquake a fire ; not in the fire (is) the Lord ; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

1 before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici*.) Nor is the next passage less beautiful : *וַיִּשְׁפָּת בְּרוּיָהָד כִּסְמוֹ יָם* a *breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. 2nd.—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיָּדְעוּ *and they knew* (not בִּי עֲרוּמִים הָיוּ *that they were naked*) but בִּי עֲרוּמִים הֵם *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרָא בִּי מְתַמַּצֶּרֶת הִיא לְלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּרָא יַעֲקֹב בִּי יֵשׁ-וְיִשְׁבָּר בְּמִצְרַיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn, &c.* So likewise, וַיֵּרָא וַהֲגִידָהּ (Gen. xviii. 1) *And he saw, and behold, three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “*hide his face in a mantle.*” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדַע נֹחַ בִּי מַלְאֵי הַמַּיִם (Gen. viii. 11); וַיֵּדַע אֶת אֲשֶׁר עָשָׂה לוֹ בְּנוֹ הַקָּטָן (Gen. ix. 24); וַיֵּדַע אוֹנָן בִּי לֹא (Gen. xxxviii. 9).

‡ The word יֵשׁ is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, שָׁמַעְתִּי בִּי יֵשׁ-וְיִשְׁבָּר בְּמִצְרַיִם which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is, &c.*

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, *בִּי מִשְׁחִיתִים אֲנַחֲנוּ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying*—*are about to destroy*; *בִּי לַיָּמִים עוֹד שְׁבַעָה* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *בִּי לַיָּמִים עוֹד שְׁבַעָה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say *I love my country, he loves his children*, &c. In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master*, &c. Heb. *אֶהְבֵּתִי* *I have loved*; (Gen. xxxi. 6) *and ye know that with all my power*, &c. Heb. *יָדַעְתֶּם* *ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not*, &c. Heb. *לֹא יָדַעְתִּי—זָקַנְתִּי*; (1 Kings iii. 7) *I know not how to go out, or to come in*, Heb. *לֹא אָדַע* fut.

260. Events that occur frequently, and habitual actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up*, Heb. *וַאִיר יַעֲלֶה* *and a mist shall go up* i. e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *כֵּן יִהְיֶה* *so it used to be*, *יִכָּפְנוּ הָעָנָן* *the cloud used to cover it*. In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as *יִחַנוּ*, *יִסְעוּ* &c.) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. *וַיַּעַשׂ* *he continued to do, did so repeatedly*.

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words *אז* *then*, *מָרָם* *not yet*: as, *אָז יָשָׁר* (Exod. xv.) *then sang Moses*, &c. ; *מָרָם אֲבֵלָה* (Gen. xxiv.) *before I had finished*; *מָרָם תִּירְאוּ* (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses ; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory*; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense: thus, *דֹּר הוֹלֵךְ וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת* (Ecc. i. 4) *A generation passeth away, and a generation cometh; but the earth abideth for ever*.

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions, *וַיִּרָא הַשֶּׁמֶשׁ וְכָא הַשֶּׁמֶשׁ* *וַיִּרָא* (v. 5) though the verbs are in the *past*, must nevertheless be rendered in the *present*; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

* Sometimes after *כֵּן* *what*, *מֵאֵן* *whence*: as, *מָה תִּבְקֹשׁ* *What seekest thou?* *מֵאֵן תִּבּוֹא* *Whence comest thou?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תַּפִּילָא, תִּשָּׁבַע, תִּשְׁכַּח are future forms: thus, תִּשָּׁבַע לֹא-יִכָּבֵד, יִנָּעִים לֹא-יִכָּבֵד, תִּשְׁכַּח לֹא-יִשָּׁבַע עֵין לֹא-תִשָּׂבַע עֵין לֹא-תִשָּׂבַע אֵין מִשְׁמַע *All things are labouring**, *man cannot utter it*; † *the eye is never satisfied* ‡ *with seeing, nor the ear filled§ with hearing.*

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, הָיָה, יָשָׁב, יָעַר, יָבֹל; eight in the *future*, תִּשָּׁבַע, תִּשְׁכַּח, תִּפֹּל, תִּשָּׁבַע, תִּשְׁכַּח, תִּפֹּל, תִּשָּׁבַע, תִּשְׁכַּח, תִּפֹּל; one *active* and one *passive* participle, יֹדֵעַ, שָׂתוּי, all which must, for the reasons before stated, be rendered in the present.

MOODS.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163.)

Thus, לֹא טוֹב הָיִוִּיתָ הָאָדָם לְבַדּוֹ (Gen. ii. 18) *lit. the being of the man alone (is) not good, i. e. to be alone without the intended aid is a condition not fit for man*; וְשֵׁשׁ עָרְסָהּ וּמִשְׁפָּחָהּ נִבְחַר לַיהוָה מִכָּל בְּנֵי אֲדָמָה (Prov. xxi. 3.)

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אֹכֵל לְעֹשֶׂת דָּבָר (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בָּלַעַם הָלַךְ עִמָּנִי (Num. xxii. 14) *Balaam refused*

* *i. e.* In a state of activity.

† *i. e.* He cannot describe it.

‡ *i. e.* Not satiated.

§ *i. e.* It becomes not weary.

to go with us*; **לֹא אֵדַע צֵאת וְבוֹא** (1 Kings iii. 7) *I know not to go out and to come in*, i.e. the going out nor the coming in; **מִאֲנָה הִנָּחֵם נַפְשִׁי** (Ps. lxxvii. 3) *my soul refused to be comforted*.

3rd. As the *antecedent* or consequent of a noun:—

Thus, **לְפָנַי מֶלֶךְ מֶלֶךְ לְבְנֵי יִשְׂרָאֵל** (Gen. xxxvi. 31) lit. *before the reigning of a king to (over) the children of Israel*; **בְּיוֹם אֲכָלָה מִמֶּנּוּ** (Gen. ii. 16) *in the day of thy eating thereof*; **מִשְׁנַת הַמָּכָרוֹ** (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the nominal affixes, and may be the objects of comparison:—

Thus, **יָדַעְתָּ יוֹשִׁיעַ וְקוֹמִי** (Ps. cxxxix. 1) *thou knowest my sitting and my rising*; **וּבְנֵי יִשְׂרָאֵל יָדַעְתִּי וְאֵת הַתְּרִגְוֹתָי אֲלֵי** (Isa. xxxvii. 28); **טוֹב תָּתִי אוֹתָהּ לָךְ מִתָּתִי אוֹתָהּ לְאִישׁ אֲחֵר** (Gen. xxix. 19) lit. *better (is) my giving her unto thee than my giving her unto another man*; **טוֹב לָנוּ עֲבַד אֶת־מִצְרַיִם מִמֵּתֵנוּ בְּמִדְבָּר** (Exod. xiv. 11).

265. They likewise admit the prefixes **ב**, **ל**, **מ**, and other prepositions to mark several relations:—

ל to complete the sense of a preceding verb: as, **בִּי הֵחֵל הָאָדָם לָרֹב** (Gen. vi. 1) *when men began to multiply*; **פָּלָה לְדַבֵּר** (Gen. xxiv. 14) *he finished to speak*, i.e. *he had finished*, or *he had done speaking*;

* In such cases the infinitive constructive, with or without **ל**, is mostly used, though sometimes the infinitive absolute: as, (Isaiah xlii. 24) **וְלֹא אָבוּ בְּדַרְכֵּיו הָלוֹךְ**. A finite verb is sometimes used instead of the infinitive: as, **אֵיכָכָה אוֹכֵל וְרָאִיתִי** (Esth. viii.) for **אוֹכֵל וְרָאִיתִי**.

לְשָׁתוֹת *he had done drinking*;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לָלֶכֶת (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land, &c.*; וַיָּרֶד לְהַצִּילוֹ (Exod. iii. 8) *and I came down to deliver him*.

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בְּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) *in my coming from Padan, Rachel died by me, &c.*, i. e. *Rachel died at the time of my coming (or when I came) from Padan*; אֶלְעֵנָה בְּבֹא פֶחַדְכֶם (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall hapen*; בְּבֹא רָשָׁע בָּא וְסוֹ (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; רְאוּ בְּבֹא הַמֶּלֶאךָ (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive*. So likewise (2 Kings x. 2) וַיְהִי בְּבֹא הַסֵּפֶר הַזֶּה אֶלֵיכֶם וַיֵּאָמְרוּ וַיִּשְׁמְעוּ (Ibid. 7) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took, &c.*; וַיְהִי כְהוֹצִיָאם אֹתָם הַחוּצָה וַיֵּאמְרוּ (Gen. xix. 17); וַיְהִי בְשַׁחַת אֱלֹהִים (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשֻׁבוּ מִתַּחַר הָאָרֶץ (Num. xiii. 25) *and they returned from searching of the land*; מִשּׁוֹט בָּאָרֶץ וּמִתְהַלֵּךְ בָּהּ (Job i. 7) *from going to and fro on the earth, and from walking up and down in it*.

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) *and his eyes were dim* מִרְאֵת *from seeing*,

* Or as a sign of the comparative, which has already been explained.

i. e. so that he could not see; כָּנַר בֵּית מְבוּאָה (Isa. xxiv. 10) every house is shut up from entering, i. e. so that none can enter; וְעַד רָע הֵיטָמֵר לָךְ מִדְּבַר עִם יַעֲקֹב מְטוֹב (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111.) is used before or after *finite verbs*, to indicate *energy, intensity, or emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. * Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die*, i. e. thou shalt surely die; הִרְבָּה אֶרְבֶּר (Ibid. iii. 16) *I will greatly encrease*; הִי יִהְיֶה (Ibid. xviii. 18) *he will assuredly be*; תִּמְלֹךְ עָלֵינוּ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיֵּצֵא וַיָּשָׁב (Ibid. viii. 8) *and he went out going and returning*, i. e. repeatedly going to and fro, &c.; וַעֲתָה הֲלֹךְ הִלַּכְתָּ בִּי נִכְסֹף נִכְסַפְתָּ (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, וָצִמְתֶּם וָסָפֹד (Zech. vii. 5) *when ye fasted and mourned*; וְכָתוּב וְחָתוּם (Jer. xxxii. 44) *and they shall write, and they shall seal*; וָזָכֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day*; וְשָׁמוֹעַ בֵּין אֲחֵיכֶם (Deut. i. 16) *אוֹמֵר לְנֶכְרִי* (Ibid. xiv. 21)†.

272. The infinitive absolute is sometimes used as a noun: as, וְנִחַשׁ וְרָצָה וְנִגְנוֹב פָּרָצוּ (Hos. iv. 2) lit. *to swear, and to*

* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וָסָפֹד וָזָכֹר; וָסָפֹד וָזָכֹר; וָזָכֹר וָסָפֹד, &c.

lie, and to murder, and to steal, &c., break out in abundance: i. e. Imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as, (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הָרַק *very small*: (Deut. xiii. 14) *Thou shalt enquire, and make search, and ask* הֵיטֵב *well, diligently.*

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a *finite verb*: as, (Gen. xxvii. 20) *how is it that* מְהֵרָה לָמַצְאָה *thou hast found so quickly, lit. thou hast hastened to find*; (Exod. ii. 18) *how is it that* בָּא הַיּוֹם מְהֵרָתָן *ye are come so soon to day, lit. ye have hastened to come*: הִרְבֵּתָהּ לְהַתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray, i. e. she prayed much, continued to pray*: אַל תִּרְבּוּ תִּדְבְּרוּ (1 Sam. ii. 3) *do not encrease, do not speak, i. e. do not speak continually.*

275. This is especially the case with the verbs יָסַף *to add, to encrease*, שׁוּב *to return*: as, וַתֵּסֶף לָלֶדֶת (Gen. iv. 2) *and she brought forth again, lit. and she encreased to bring forth*: וְלֹא יָסְפָה שׁוּב (Gen. viii. 12) *and she did not again return*: וַיֵּשֶׁב יִצְחָק וַיַּחְפֹּר (Ibid. xxvi. 18) *and Isaac dug again, lit. and he returned and he dug*: וַיֵּשֶׁב וַיִּשְׁלַח אֱלֹוֵי (2 Kings i. 2): וַיֵּסֶף אֲבִרְהָם וַיִּקַּח אִשָּׁה (Gen. xxv. 1).

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנָּעַר** *lay not thine hand upon the lad*; **וְאַל תַּעַשׂ לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs.* 1.—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **נָא**†: as, **אַל נָא תַעֲבֹר**, (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice; as, **אַל תִּירָא אַבְרָם** (Gen. xv. 1) *fear not Abraham*; **אַל תִּלְד** (Prov. i. 15); **אַל תִּדְבֹר** (Ibid.).

278. *Obs.* 2.—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסַּפְתָּ** (Exod. iii. 16).

279. *Obs.* 3.—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he shall pray for thee*, **וַיְחַיֵּי** and *live*, i. e.

* When an imperative sense for the first and third persons is required, the future is used: as, **אָרָצָה אֶרְוִץ** (with paragogic ה) *let me run* (2 sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יֵלְכוּ** *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שְׁמוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יָקַח נָא מְעַט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **נָא סוּרוּ** (Ibid. xix. 2).

and thou shalt live; וְאַתָּה עֲשֵׂה וְחַיִּי (Ibid. xlii. 18); וְהָאָמָר... (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles **כִּי**, **אִם**, **כִּי**, **אִם**, **לִי**, **לְךָ**, or by the phrase **כִּי יִתֵּן***, expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, **כִּי** lest; (Gen. iii. 22) וְלָקַח... וְאָכַל lest he put forth his hand and take...and eat, &c.; (Ibid. 3).

אִם if, provided; (Gen. xviii. 26) וְנִשְׂאָתִי... אִם אֶמְצָא בְּסֹדֹם... then will I spare &c. (Gen. xxxii. 9); **אִם** if Esau come to... and smite it, then, &c. (See Exod. xxi.)

כִּי if, that; (Exod. xxi. 7) וְכִי יִמְכֹּר אִישׁ אֶת בָּתּוֹ and if a man sell his daughter, &c.; (Gen. xxxviii. 16) וְכִי תִבְּרָא אֵלַי that thou mayest come, &c.; (Exod. iii. 11) וְכִי אֶמְצָא that I should go... and that I should bring forth, &c. (Judg. ix. 28) וְכִי יִבְרָכְךָ... כי אֲבִימֶלֶךְ.

אִם peradventure, perhaps; (Gen. xviii. 24) וְכִי יִשְׁמְשׁוּ אֵלַי peradventure there be fifty righteous within the city; (Lam. iii. 29) וְכִי יִשְׁמְשׁוּ אֵלַי.

* Likewise by **כִּי** that (Gen. xi. 7); **כִּי** in order that (Gen. xxvii. 25); **כִּי** that (Gen. xxvii. 4). The Optative is frequently indicated by the particle **אִם**: as, וְכִי יִשְׁמְשׁוּ אֵלַי (Ps. vii. 10) O that the wickedness of the wicked might come to an end! These moods must, however, often be inferred from the context.

וְאֵלֵי הַיָּרֵחַ אֲלֶה שָׁנִים פַּעַמִּים (Ecc. vi. 6) *and though he live twice a thousand years, &c.*; (Esth. vii. 4) וְאֵלֵי לַעֲבָדִים וְלַשְׁפָּחוֹת נִמְכָּרְנוּ הַחֲרָשָׁתִי.

לוֹ O *that, would*; (Gen. xvii. 18) לֹא יִשְׁמַעֲלֵךְ יְהוָה לְפָנֶיךָ O *that Ishmael might live before thee!* (Gen. xxx. 34) לוֹ יְהוָה כְּדָבָרֶיךָ *would it might be according to thy words.*

לֹאִי or לֹאִי were *it not, except*; (Gen. xxxi. 42) לֹאִי אֱלֹהֵי אָבִי except *that the God of my father . . . had been with me, thou hadst sent me away now empty*; (Judg. xiv. 18) לֹאִי חֲרָשָׁתָם בְּעֹנִילָתִי לֹא מִצְאָתָם חִירָתִי.

מִי יִתֵּן מוֹתֵנִי . . . מִי יִתֵּן *who would give, grant, would, O that: as, . . .* בְּאֶרֶץ מִצְרַיִם (Exod. xvi. 3) *would (to God) we had died . . . in the land of Egypt*; מִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים (Num. xi. 29) *would (to God) that all the Lord's people were prophets*; מִי בִּבְקֶר תֹּאמַר מִי יִתֵּן בְּקֶר יִתֵּן עָרֵב וּבְעָרֵב תֹּאמַר מִי יִתֵּן בְּקֶר (Deut. xxviii. 67).

PARTICIPLES.

281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso, whoever, he that, &c.*, though not expressed, must be supplied: as—

אֲהֵב מוֹסֵר אֱהָב דַּעַת (Prov. xii. 1.)

יְשׁוּנָא תוֹכַחַת בָּעֵר :

Whoso loveth instruction, loveth knowledge; but he that hateth reproof (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and &c.

עֵבֶר אֲדַמְתּוֹ יִשְׁבַּע לֶחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אֲשֶׁרִי אָדָם שָׁמַע לִי כִּי מִצָּאִי מָצָא חַיִּים וְחַטָּאִי

חַמֵּס נִפְשׁוֹ (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. For whoso findeth me, findeth life, &c. But he that misseth me, wrongeth his soul.

מְשַׁמְרִים הַבִּלִּי שָׂוִא חֶסֶדָם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by כֹּל, or by the same *finite*, verb*: as, כֹּל הַשֹּׁמֵעַ (Gen. xxi. 7) *whoever shall hear it*; (2 Sam. xvii. 9) וְשָׁמַע הַשֹּׁמֵעַ, lit. *and he shall hear the hearer*, &c., i. e. *whosoever shall hear*; כִּי יִפְלֵ הַנִּפְלֵ (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs: as, שָׁמַעְתִּי אֲמָרִים וְלָכָה (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c.; (Gen. xxvii. 6) *and Rebekah spake unto Jacob her son לֵאמֹר† saying*, אֶת־אֲבִיךָ מְרַבֵּר

* Or when followed by the same finite verb: as, (Ezek. iii. 27) הַשֹּׁמֵעַ יִשְׁמַע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

הַבִּיאָה לִי צִיד : לְאִמֹר : הִנֵּה אֶשְׁמָע אֶתְּךָ אֶתְּךָ אֶתְּךָ *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person: except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxi. 4) אִם יִדְּבַר יְהוָה; (Ibid. 29) וְיָמָּה; (Gen. xx. 13) וְיָמָּה. (See Art. 220.)

2nd.—When the verb *precedes* its subject, in which case the verb may or may not agree with it†: as, (Gen. i. 14) וְהָיָה קֹדֶם, where

the words following it are the very words spoken by Rebekah, including the second לְאִמֹר, by which she introduces the words of Isaac, or at least their general sense, namely, הַבִּיאָה לִי צִיד.

* In these instances the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of after-thought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine ; (Num. ix. 6) וַיְהִי אֲנָשִׁים, here the *verb* is in the singular, and the *noun* is in the plural ; (Gen. ix. 23) וַיָּקַח שָׁם וַיָּפֶת, here we have two nouns connected by a copulative, yet the *verb* is in the singular ; (Job xlii. 15) וְלֹא נִמְצָא נָשִׁים יְפוֹת.

3rd.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the *verb* is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular: as, (Gen. iv. 10) קוֹל דְּמֵי אָחִיד צֹעֲקִים ; (1 Sam. ii. 4) וַיִּמְסַפֵּר לְמִיד רָגִים ; (Job xxxviii. 21) קָשַׁת גְּבוּרִים חֲתִים.

4th.—When a plural noun is used distributively: as, מַחֲלֵיָהּ יוֹמָת, (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it (the Sabbath), shall die* ; (Gen. xlix. 22) בָּנוֹת צַעֲדָה ; (Prov. iii. 18) וְתוֹמְכֶיהָ מֵאִשָּׁר.

5th.—Sometimes when the apparent subject is a nominative absolute (Art. 204): as, וְנִרְעוֹת יְתוֹמִים יִדָּבֵא (Job xxii. 9) and (as to the arms) of the orphans, it is broken ; (Hab. i. 16) יִמְאָכְלוּ בְּרָאָה.

6th.—When the *verb* הָיָה is used as a connecting verb, it may agree either with the *subject* or the *predicate*: as, (Gen. i. 11) וַיְהִי הַיּוֹם הַיְּמִינִי הַיָּמִינִי הַיָּמִינִי וְבָהּ ; (Gen. xxxi. 8) וַיְהִי יְהוָה שְׂכָרָךְ. The concord is, however, often entirely disregarded*: as, (Gen. xli. 53) שְׁנֵי עֶשְׂרִים יְהוָה הָיָה ; (Levit. xxiv. 5) וַיְהִי הָיָה הָיָה ; (Levit. xxiv. 5) וַיְהִי הָיָה הָיָה.

* This is likewise often the case when a pronoun is used as the *copula*: as, (Lev. xxv.) וְהָיָה הָיָה הָיָה ; (Josh. xiii. 14) וְהָיָה הָיָה הָיָה ; (Jer. x. 3) הָיָה הָיָה הָיָה. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word: as, (1 Sam. xxv. 27) וַיְהִי הָיָה הָיָה, where the word וַיְהִי is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) **וַאֲבִרְהֶם וְשָׂרָה** ; (Jud. xiii. 19) **וּמְנוּחַ וְאִשְׁתּוֹ רֵאִים** (not **רֵאוֹת**).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) **וַיֵּאמֶר אֲחִיעֶזֶר וְאִמָּה** ; (Num. xii.) **וַיִּתְּבֹר כְּרִיִּם וְאֶהֱרֹן** ; (Exod. xxi. 4) **וְשָׁמֶן וְקִמְצֹת יִשְׁמַח לֵב** ; (Prov. xxvii. 9) **הָאִשָּׁה וְלִדְיָהּ תִּהְיֶה לְאֹדְנֶיהָ** ; (1 Kings xvii. 15) **וַתֹּאכַל הִיא וְהוּא**.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) **נָפֵשׁ בִּי תִהְיֶה אֶתְּ** ···· **וְעָשָׂה** ; (Is. xxxiii. 9) **אָבֵל אֶמְלִלָּה אֶרֶץ**.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) **וַיִּירָב הָעָם וַיַּעֲצֻמוּ**.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, **עַל כֵּן קָרָא שְׁמוֹ** (Gen. xi. 9) *therefore was the name of the city*

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) **אֲנִי וְאִמָּה** ; (2 Sam. xix. 30) **אִתָּה וְאִיָּבָא תִּחְלָקוּ אֶת־הַשָּׂדֶה**

called *Babel*, Heb. *therefore he called*, i. e. *some one**; *וַיֹּאמֶר לְיוֹסֵף* (Gen. xlviii. 1) *and one told Joseph*; *וַיִּגַּד לְיוֹסֵף* (Ibid. 2.): or by the passive verb: as, *וַיִּגַּד לְאַבְרָהָם* (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

Obs. 1—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, *וַיִּצְרֵלּוּ* (Gen. xxxii. 8) *and it grieved him*; *צָר לִי* *it grieves me*; *וַיְהִי הַגֶּשֶׁם* lit. *and he was the rain*, i. e. *it rained*; *וַיְהִי קוֹלוֹת וּבָרָקִים* *and there was thunder and lightning*, i. e. *it thundered and lightened*.

Obs. 2—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, *וַיִּבְרָא עֲבָדָיו* *פָּרַעַה קֶצֶף עַל עֲבָדָיו* (Gen. xli. 10) *Pharaoh was wroth with his servants*, for *עֲבָדָיו* *עַל עֲבָדָיו*;—*אֲתָה קֶצֶפְתָּ עָלַי*—*בְּאֲזִנִּי אֲרִנִּי* (Gen. xli. 18) for *אֲרִבְרָהָנָא דְּבָר בְּאֲזִנִּי*;—*שָׂאֵל אֶת־עֲבָדָיו*—*אֲתָה שְׂאֵלְתָּ אֶתְּנִי* (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs‡ govern the objective case: as, *וַיִּשְׂרָאֵל אֶהָב אֶת יוֹסֵף* (Gen. xxxvii. 3) *and Israel loved Joseph*; *שָׁמַרְתִּי פְקוּדֶיךָ וְעֲדוֹתֶיךָ* (Ps. cxix. 186) *I have kept thy precepts and thy testimonies*.

* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, *וַיִּשְׂרָאֵל הָפָךְ* *וְאִישׁ יִשְׂרָאֵל* (Judg. xx. 41) *and the men of Israel turned*; *הָפָךְ לָבָם לְשֹׂנְאָ עַמּוֹ* (Ps. cv. 25) *he turned their hearts to hate his people*; *הָפָךְ אֶת מִימֵיהֶם לָדָם* (Ibid. 29).

291. Some verbs govern two objective cases : as, שאל-נא את-הכהנים תורה (Hag. ii. 11) *ask the priests (concerning) the law* ; אלמד פשעים דרכיך (Ps. li. 15) *I will teach transgressors thy way.*

292. This is especially the case with verbs in *Hiphil*: as, להעביר את-המלך את-הירדן (2 Sam. xix. 16) *to make the king pass over the Jordan* ; והעבדתיו את-אויביו (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs † (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker ; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb עבד construed with את signifies *to labour, to cultivate, to serve* ; but with ב it signifies, *to impose labour* : שעה construed with אל signifies *to attend to, to regard* ; but with

* Generally verbs, &c., which are transitive in קל, become doubly transitive in פועל : as, למד (Is. xxvi. 10) *he learned* ; למד (Ecc. xii. 9) *he caused to learn, or he taught.*

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard*: שָׁאַל אֶת־ is *to ask*, שָׁאַל־בִּי to *consult*, מַעַם or מִן שָׁאַל to *request*, ל שָׁאַל to *inquire*.

Miscellaneous Remarks.

294. The words קָוַם *to rise*, נִשָּׂא *to lift up, to raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs: as, וַיָּקָם וַיֵּלֶךְ *and he rose and went*; וַיִּשָּׂא עֵינָיו וַיֵּרָא *and he lifted up his eyes and saw*; וַיֵּצֵא וַיֵּלֶךְ *and he turned and went out*; וַיִּשָּׂא אֶת רִגְלָיו וַיֵּלֶךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וַיֵּדַר יַעֲקֹב נֶדֶר *and Jacob vowed a vow*; וַיִּבְכוּ בְּכִי גָדוֹל *they wept a great weeping**; הָלוֹם הִלָּמְתִּי (Gen. xli. 15); וַיִּחָרֵד יַחֲזֵק חֲרָדָה גְּדֹלָה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite* verb, in conjunction with an *infinitive constructive* or with another *finite* verb. (Art. 273, 275).—4th. By *abstract nouns* or other words* used adverbially: as, (Exod. xii. 11) *and ye shall eat it בְּחִפְזוֹן with hastiness* i. e. *in haste, or hastily*; (Ibid. xiv. 25) *and they drove them (the chariots) בְּכִבְדֻת with heaviness, i. e. heavily*; (Judg. viii. 1) *and they contended with him בְּחִזְקָה with vehemence, or vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples: others are always used without prefixes: as, (Josh. ii. 1) חָרַשׁ *secretly* (from חָרַשׁ *deaf*); חִנָּם *gratuitously*; (Lam. i. 9) פְּלָאִים *wonders, i. e. wonderfully*. Some, again, are used indiscriminately with or without prefixes: as, בְּטָח (Deut. xii. 10); לְבֶטַח (Lev. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, לְבַד *alone, only, separately*, but מִלְבַּד† *besides, except*; מָתַי *when*, but לְמָתַי *for when, for what period of time*; אֵין cons. אֵין *non-existence, nothing* לְאֵין *into nothing*, פֶּאֵין *as nothing*; but, מֵאֵין signifies *whence*, and מִאֵין *without, or rather from want of existence, or because there existed not*; (See Is. v. 9; 1. 2); and

* See Art. 154.

† As מִלְבַּד הָרָעָב הָרִאשׁוֹן (Gen. xxvi. 1) *besides the first famine*, but the מ is often prefixed before the noun: as, לְבַד בָּנִים (Exod. xii. 37) *besides children*; which is the same as, מִלְבַּד הָטַף.

בְּאֵין *without*, i. e. *where there exists not*, or in the *non-existence* (see Prov. v. 23; xi. 14), לֹא *not*, לֹא בְּלֹא *without*.*

298. הֲלֹא *is it not?* is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion,† and may be rendered by *behold*: as, הֲלֹא אֶחָיד רְעִים בְּשֶׁכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem?* i. e. *they do pasture, &c.*;

* The distinction between אֵין and אִין, and between these and לֹא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

אֵין is a noun, and signifies *non-existence, nothing*. It is opposed to יֵשׁ, which signifies *real being*. אִין is used in the *absolute state*, but אֵין when in construction with other words. Thus, *absolute state*, אִין אֵין (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence?* &c., or *Is he not in existence amongst us?* Cons. אֵין בֵּית אִישׁ אֶחָד שָׁם כֹּה (Exod. xii. 30) *there was not a house where there was not one dead*, lit. *there was no house in existence where there was not a dead person in existence*. Both אֵין and אִין indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or, הֲיֵשׁ בְּנֹה הֶרְאָה (1 Sam. ix. 11) *is the seer here?* is יֵשׁ *there exists*. The negative answer is אֵין *there exists not*. But the affirmative answer to הֲרָאָה אַתָּה *seest thou?* or הֲרָאִיתָ *hast thou seen?* is כֵּן *so, yes*, or רָאִיתִי-רָאָה אֲנֹכִי; and the negative answer is לֹא. לֹא אֵין signifies *nothing whatever*, excluding the whole as well as the parts; but לֹא כָּל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲחָפֵץ אֶחָפֵץ מוֹת רָשָׁע *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

הֲלֹא הֵמָּה בְּעֶבֶר הַיַּרְדֵּן (Deut. xi. 30) *Are they not on the other side Jordan?* i.e. *Behold they are, &c.*

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation: as, הֵמָּכָּלִי אֵין קָרִים בְּמִצְרַיִם, (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote *privation*; as, אֵין־מִסְפָּר *innumerable*; אֵין־זָכוֹן *unprepared*; אֵין־אוֹמִים *powerless, impotent*; לֹא־כֹחַ *strengthless*; לֹא־חָכָם *unwise*; לֹא־בָנִים *childless*; בֹּקֶר לֹא עָכוּחַ *a cloudless morning*; לֹא־יֹעִיל *useless, profitless*; לֹא־אֵל *not-a-God, i.e. an idol*; לֹא־עַם *not a nation, i.e. a lawless horde**; בְּלִי־שֵׁם *without a name, i.e. infamous*; בְּלִתי סָרָה *irremovable†*; אֵל־מָוֶת *immortality‡*.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (1 Sam. ii. 3) אֶל תִּרְבוּ תִרְבּוּ נִבְהָה נִבְהָה־יָצָא; (Ps. ix. 19) אֵל לֹא לְנֶצַח יִשְׁבַּח אֲבִיוֹן תִּקְוֶה; עָתֵק מִפִּיָּךְ לֹא יִקְמוּ עֲנִיִּים־תֹּאכֵר לָעַד.

This is especially the case when two negative propositions are joined together by ו, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) עֲלֵכֶן לֹא יִקְמוּ רָשָׁעִים בְּמִשְׁפַּט וְחֻסָּאִים־בְּעֶדֶת צְדִיקִים, or, render the ו by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) מַעֲלָה מַעֲלָה מֵעֵלָּה, *the stranger that is amongst thee shall get up above thee, upwards upwards, i.e. very high*; and thou shalt come down מִטָּלָה מִטָּלָה, *low, low, i.e. very low*.

* Thus, (Deut. xxii. 21) הֵם קָנְאוּנִי בְּלֹא־עֵם . . . וְאֵנִי אֶקְנִיָּאם בְּלֹא־עֵם.

† (Is. xiv. 6) מִכְּתִי בְּלִתי סָרָה.

‡ (Prov. xii. 28) בְּאֵרָה צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אֵל־מָוֶת.

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, **עַל** upon, over, for, because, &c.; **תַּחַת** below, beneath, under, instead, because; **בְּלֹא** (probably from **בָּלָה** to waste away) not, without, except, unless, &c.

303. *Obs. 1.*—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, **אֵל**, **לְ** (probably from **אָלָה** to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, **הֵן** here, **שָׁם** there: or as *prepositions*; as, **בֵּין** between: or as *conjunctions* only; as, **אֲבָל** but, **וְ** and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at*, *near*, *by*, *for*, *that*, &c.

It is the same with the inseparapale particle ו from וי *a hook*; it indicates the general relation of *connection*, but whether this connection is *copulative*, *adversative*, *concessive*, &c., must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in ואת הארץ (Gen. i. 1) means *and*, showing that the verb ברא refers to הארץ as well as to השמים; nor that the ו in וכן היר (Gen. iv. 2) or in ואל גן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them; nor that the ו in ואימיו (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אם השמאל *if thou wilt take the left*; ואם הימין *and if thou wilt take the right*: nor that ו in ולא תזעי (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לא תאכלו *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in ואמו (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents; in this instance the ו shews that ומקלל refers to אמו as well as to אביו. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations!

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both *ל* and *אֶל*, are the signs of the dative. But *ל* is frequently used before the infinitive mood, to show the *purpose*: as, *וַיֵּשֶׁב-לֵאבֶל* and *he sat down to eat*: and before nouns, to indicate the ultimate object: as, *וְהָיוּ לְאִתּוֹת* and *they shall be for signs*. In neither of these cases could *אֶל* be used; *וַיְדַבֵּר אֵלַי* signifies *he spoke unto me*, but *וַיְדַבֵּר לִי* (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; *וַיְדַבֵּר לָכֶם* (Deut. i. 11) *he has promised you*; *אֶל נָשָׁי שְׁלַח* signifies *he sent to my wives*; but, *שְׁלַח לְנָשָׁי* signifies, *he sent for my wives*; (see 1 Kings xx. 7) *שְׁלַח אֵלַי לְנָשִׁי וּלְכַסְפִּי*.

305. Thus, likewise, *בְּגִלְלָה* (lit. *in rolling*) from *גָּלַל* to *roll* *בְּעֵבֹר* (lit. *in passing*) from *עָבַר* to *pass*, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But *בְּגִלְלָה* is used only before nouns, whilst *בְּעֵבֹר* is used before nouns as well as before verbs, and is sometimes equivalent to *לְמַעַן* (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house יוֹסֵף בְּגִלְלָה for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me בְּגִלְלָתְךָ for thy sake*; (Gen. viii. 21) *בְּעֵבֹר הָאָדָם for man's sake*; (Gen. xxvii. 4) *בְּעֵבֹר תְּבַרְכֶּךָ גַּפְשִׁי that my soul may bless thee*. (See Exod. ix. 16).

306. *Obs. 3.*—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, *אֶל* is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, *אֶל-אֲחֵרִי* to *behind me*, *אֶל בֵּין* to *between**. *אֶל תּוֹךְ* to *the midst of*,

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into; whereas אֲדֹרֶת *concerning, on account of*, is never used without the particle עַל preceding it: as, אֲדֹרֶת בְּנוֹ *concerning, or because of his son*; עַל אֲדֹרֶת הַבְּאֵר *concerning, or an account of the well* (Gen. xxi).

עָל (from עָלָה *to ascend*) *upon, above*; מֵעַל *from above, or above* (the force of מ being lost in the translation); but מֵעַל *above* (lit-*what is above*), though derived from the same root, never occurs without the prefix מ; thus, מֵמֵעַל *from above, or above*; and מֵעַלָּה with local ה, though likewise derived from the same root is used without the prefix מ; as, מֵעַלָּה *upwards*.—Sometimes with ל, לְמֵעַלָּה and with מ and ל, מִלְמֵעַלָּה.

Thus likewise בְּנִלְל, בְּעֵבֹר, בְּלָתִי, never occur without כ, though this letter is, in the two first words, *servile*. Further, בְּנִלְל admits neither a prefix nor a preceding nor following particle. בְּעֵבֹר is sometimes used with ל to mark the final end or purpose; whereas בְּלָתִי admits both prefixes as well as particles: thus, לְבָלָתִי שְׁמֹר (for) *not to keep*, מִבְּלָתִי יִכָּלֵת *from defect of power, from inability*, בְּלָתִי־אִם *unless, except*, עַד בְּלָתִי שָׁמַיִם *until the defect of the heavens, or until the heavens be no more*. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an Oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, *nouns*, are often used as such: thus, אַחֲרֵי *the hinder part, the space behind*; תוֹךְ *the middle of*; (from תָּוֶךְ *the middle*), בֵּין *the intermediate space*, plu. בֵּינֹת *the intermediate spaces*. Hence the propriety of such expressions, מִלְפָּנֵי מִלְמֵעַלָּה, לְמֵעַלָּה, מֵעַל, אֶל מִבֵּין, אֶל־בֵּין, מִבֵּין, מֵאַחֲרֵי, אֶל אַחֲרֵי. But we could not say אֶל לְפָנַי, nor לְלִפְנֵי because the ל in לְפָנַי already expresses the relation denoted by the dative, and means literally, *towards* the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them : as, * מִבֵּית לְפָרֶכֶת *within the vail*, lit. *from within to the vail*. i. e. *with reference to it*; מִחוּץ לְעִיר *without the city*; מִמַּעַל לָעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לְמִשְׁכַּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; אֵוִי לָהֶם *woe unto them!* חֲלִילָה לִּי *woe unto me!* lit. *lamentation to me!* אֵלַי *far be it from me!* God forbid! lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun : as, בֵּין הַגִּזְרִים *between the pieces*, בֵּין עֵינָיָךְ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns : as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ *between the light and between the darkness*; ... בֵּין הַיָּמִים (Gen. i. 4) *between the light and between the darkness*; ... בֵּין הַיָּמִים (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין יָמִים לְיָמִים (Ibid. 6); בֵּין אוֹר לְחֹשֶׁךְ (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

* Derived from בַּיִת *a house*, itself probably derived from באוּ *to come in, to enter*.

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָיו (Prov. vi. 19) *among brethren*.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words לָהֶם אָבַל that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as, אָבַל includes the *subject* as well as the *predicate*, לָהֶם must be the *objective*, whether it is placed after the verb—thus לָהֶם אָבַל ; or before it—thus אָבַל לָהֶם .

Thus likewise the words of the following simple sentence, $\text{יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף}$ (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

- | | |
|---|--|
| I. $\text{יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף}$ | IV. $\text{יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב}$ |
| II. $\text{אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל}$ | V. $\text{אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל}$ |
| III. $\text{אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב}$ | VI. $\text{אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף}$ |
- or VII. $\text{יִשְׂרָאֵל אֶת־יוֹסֵף וַיֵּאָהֶב}$ with 1 conversive.

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת־ , there remains only the word יִשְׂרָאֵל which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random ; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important*.

311. Hence it is that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined*: thus, בֶּן חָכָם (not חָכָם בֶּן) a wise son ; יוֹם שֵׁנִי (not שֵׁנִי יוֹם) second day ; בַּת מֶלֶךְ (not מֶלֶךְ בַּת) a king's daughter ; הָאִישׁ הַזֶּה (not הַזֶּה הָאִישׁ) this man. See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

* The order of words in the first verse of the Book of Genesis may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive: thus, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds *first*—that this world had *a beginning*, in contradiction to those who maintained its *eternity*: *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will*; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים *the Almighty Being*, the Author of all the powers—and last of all, the objective cases—אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member*: as in the arrangement marked I.

313. But in historic narratives where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances: as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*. according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences:—

* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain: as, *הָאִשָּׁה—אֲשֶׁר נָתַתָּה עִמָּרִי—הִיא | נָתַתָּה | לִי | מִדְּהֶעֶן* (Gen. iii. 12); *יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מִלְכָּתִי | וְאֲשֶׁר דִּבְרָלִי וְאֲשֶׁר נִשְׁבַּעְלִי לֵאמֹר לְוָעֵד אֲתֹן אֶרְדֶּהָ אֶרֶץ הַזֹּאת—הוּא | בְּנָה | אֶת־בֵּיתִי* (Gen. xxiv. 7); *יְהוָה הָעֶלְיוֹן: | מִלְכָּו | לְפָנֶיךָ: | יְהוָה הָעֶלְיוֹן: (2 Kings xv. 35).**

When the *nominative* is thus separated from the verb by explanatory circumstances, the personal pronoun corresponding with the *nominative* is introduced to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition.

I.—אָנְכִי | נָתַתִּי | שְׂפָחוֹתַי | בְּחִיקְךָ. (Gen. xvi. 5.)

I have given my maid into thy bosom.

II.—אָת בָּתִּי | נָתַתִּי | לְאִישׁ חָזָה | לְאִשָּׁה. Deut. xxii. 16.)

Lit. My daughter I gave unto this man for a wife.

In the first example, the *nominative* אָנְכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אָנְכִי; 'It was I, the mistress of the house, who have condescendingly placed this ungrateful bondswoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אָנְכִי, as if he scarcely thought of himself, and begins his address to the judges with אָת בָּתִּי *my daughter*, as the object nearest his heart.

315. In the following verse, וְאֵתוֹ תַעֲבֹד וְאֵתֶּךָ תִּירָא אֱלֹהֶיךָ תִּירָא (Deut. vi. 13.), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אתה תירא את יהוה אלהיך ואתו תעבד, &c., or—וְיָרָא אֶת יְהוָה אֱלֹהֶיךָ וְעָבַד אֹתוֹ, &c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as, הֵנָּה, פֶּתְאוֹם, עַתָּה, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיַּצְאָה הָנֶם (Ex. xxi. 11); לֹא תִשְׁלַחְנוּ רִיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה פֶּתְאוֹם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, בְּיַעֲרָהּ רִיקָם שְׁלַחְתָּנִי (Gen. xxxi.

42); **עַל־כֵּן פָּתְאוּם יָבֵא אִידוֹ** (Prov. vi. 15). *Nay*, they are often placed with great propriety at the very beginning of a sentence: as **פָּתְאוּם נָפְלָה בָּבֶל** (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, **פָּתְאוּם יָבֹא אֶל־הִיכְלוֹ הָאֵזוֹן אֲשֶׁר אַתֶּם מְבַקְשִׁים** (Mal. iii. 1); **הַחֲנָם יֵרָא אִיּוֹב אֶת יְהוָה** (Is. lii. 3); **הַחֲנָם נִמְכַּרְתָּם** (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same indetical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are.—

דַּע כִּי הַמְּלֹת הֵם בְּגוֹפוֹת וְהַמַּעֲמִים הֵם בְּנִשְׁמוֹת וְהַגּוֹף
לְנִשְׁמָה בָּמוֹ בְּלִי : עַל כֵּן מִשְׁפָּט כָּל־הַחֲכָמִים בְּכָל־לִשׁוֹן
שִׁישְׁמְרוּ הַמַּעֲמִים וְאִינֶם חוֹשְׁשִׁין לְשִׁינוֹי הַמְּלֹת אַחֵר שֶׁהֵם
שְׂוִים בְּמַעֲמָם :

' Know that words are like bodies, and the senses (meanings) are like souls; and that the body is a mere instrument (organ) to the soul.*

* It is very remarkable that a man so learned as *John Buxtorf* should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning. He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought ; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מלא *full* (i. e. expressing the quiescent letters ו א), and at other times חסר *deficient* ; as for instance, why the word עלם is sometimes written with the ו, and at other times עלם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות כי הם בגופות והמעשים הם
ברוחות : והפזרת בשני כלים זה כמו זה במעשה מעשה
אחד הוא :

‘ Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from Aben Ezra’s work, and renders the first thus—*‘ Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas,’ &c.* The second he renders thus—*‘ Ne apponas animum ad dictiones: illæ enim sunt instar corporum. & ACCENTUS (!) sicut spiritus sive animæ, &c.* What probably misled the learned author is, that the word תעמים is frequently used by Rabbinical writers for *accents*. But that Aben Ezra does not use the word in this sense, is clear enough.

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the mere letter.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, **אֵל תִּלְךָ, לֹא אָכַל, בֵּל חֲלִיתִי**.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תִקְנֶה עֶבֶד עִבְרִי** (Ex. xxi. 2); **אִם אֶרְנִי יִתְּרֶלּוּ אִשָּׁה** (Ibid.); **אִם יוֹם אִו יוֹמִים יַעֲמֹד לֹא** (Ibid.); **יָקֻם כִּי בִקְפוֹ הוּא** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (ה), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם מֶשֶׁל תִּקְשַׁל בָּנוּ** (Gen. iv. 9); **הַשֹּׁמֵר אֲחִי אֲנֹכִי** (Gen. xxxviii. 8); **מִי תִמְדְּלִי** (Gen. xii. 19); **מִי הָאִישׁ הַזֶּה** (Gen. xv. 2); **מִי הָאִישׁ הַזֶּה** (Gen. xviii. 9); **מִי הָאִישׁ הַזֶּה** (Gen. xxiv. 65).

321. In a few instances we find the nouns placed by way of *emphasis*, before the interrogative: as, **הֵם וְהַנְּבִיאִים** (Zech. i. 5); *your fathers where are they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לִבִּי הִלָּךְ** (2 Kings v. 26); **אֵל בְּאֶפֶס** (Ps. vi. 5).

APPENDIX.

EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

FOLLY OF IDOLATRY.

From the 13th Chapter of Wisdom of Solomon, v. 1—10.

אֲמָנָם בֶּן הוּא אֵד לְהַבֵּל דָּמוֹ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
 דַּעַת אֱלֹהִים, כִּי אֵינָם יוֹדְעִים אֵת יי וְטוֹבוֹ לִנְגַד עֵינֵיהֶם.
 לֹא הִפְרִיזוּ אֵת הַיּוֹצֵר, וְאֵם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
 לְחֶפֶץ, כִּי אָמְרוּ אֵשׁ אֵו רֹחַ אֵו סֶעַר אֵו חֹג הַכְּבָבִים אֵו
 מִים שׁוֹטְטִים אֵו מְאֹדוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמּוֹשְׁלִים
 בָּאָרֶץ : וְאֵם תִּפְאֶרֶת דְּבָרִים אֱלוֹ הַשִּׁיָּאִם לְהֶאֱמִין כִּי
 אֱלֹהִים הֵם, אֵיךְ לֹא הִבִּינוּ מָה רַם אֲשֶׁר מַמְעַל לָהֶם
 אֲדוֹן הַתִּפְאֶרֶת אֲשֶׁר עָשָׂם : וְאֵם עַל כֹּחַם וּגְבוּרָתָם
 תִּמְהוּ מְדוּעַ לֹא הִשְׁכִּילוּ מִהֲרִב כֹּחַ יוֹצֵרם : כִּי
 בְּהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכֹּחַ כָּלָם וּמִתִּפְאֶרֶתָם יִרְאֶה
 דְּמוּת כְּבוֹדוֹ : וּפֶן תֵּאֱמַר לֹא יֵאֱשָׁמוּ עַל זֹאת כִּי אֵת
 יי בִּקְשׁוּ וּלְכֹא עַד תִּכְוֶנְתּוּ תִפְצוּ וַיִּכְשְׁלוּ : כִּי עוֹדָם

תרים במפעלותיו גלברו למראה עיניהם כי טובים היו
 כל הדברים אשר ראו : לא כן הוא ולא יכפר להם
 הדבר הזה : כי אם יספו דעת ויבינו מוסדות הארץ
 על מה לא השיגו חיש מהר את-אדון כל המעשים
 האלה : ואלה נבזים בלם אשר קראו בשם אלהים לכל
 מעשה ידי אדם זהב וכסף העשוי בכל מלאכת מעשה
 תבנית כל חיה ואבן דומם אשר פסלו קדמונים , ושימו
 בסלם בדברים מתים :

II.

ORIGIN OF IDOLATRY.

Chap. xiv. c. 15—31.

אב מתעצב על בנו אשר מת פתאום בלא
 עתו עשה את תבניתו ויעש לאלהיו אדם מת
 ויצו לאנשי ביתו לזבוח לו ולעבדו : וברוב הימים
 התחזק המנהג הרע הזה ושימו אותו המלכים לחוק
 ויצו לכבד את הפסילים : כי האנשים אשר גרו בארץ
 רחוקה ולא יכלו לכבד את-פני המלך ויעשו פסל
 בתבנית המלך החי אשר עבדו להחניפו באהבתם
 מרחוק במקרוב : וגם נאות החרש אמצה את-לבב
 האוילים לעבד את העבודה הזאת : אולי מגמת

הַחֶרֶשׁ הִיְתָה לְמִצּוֹא חֵן בְּעֵינֵי הַמֶּלֶךְ וַיִּתְּאֲמֵן לַעֲשׂוֹת
 תֹּאֵר הַתִּבְנִית שָׁלֵם כְּתָאָרוֹ : וּלְכַבֵּר דַּלֵּת הָעַם אֲשֶׁר
 נִפְתָּה מִיּוֹפֵי הַמְּלָאכָה נִתְּנוּ הוּד אֱלֹהֵי לְאֻשֶׁר בְּבָרוּ
 לְפָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְדָגְלִי בְּנֵי אָדָם כִּי
 מְבֹכֵר עוֹל וּמֵאֲבָזְרֵיּוֹת הַמּוֹשְׁלִים בָּם קָרָאוּ בְּשִׁמּוֹת
 לַעֲצִים וּלְאֲבָנִים לֹא יִקְרָא בָּדָם כָּל יָצוֹר : וַיְהִי נִקְל
 בְּעֵינֵיהֶם כִּי חָדְלוּ לִדְעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֻשֶׁר רָגְשׁוּ
 לְלֶכֶת בְּאוֹלָתָם קָרָאוּ לְרַעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשָּׁלֵם : כִּי
 כָּכָה יַעֲבֹדוּם זֹבְחִים אֶת בְּנֵיהֶם אוֹ זֻלָּלִים וְסוֹבְאִים
 בְּהוֹלָלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דֶּרֶךְ הַחַיִּים וְלֹא נִשְׁאָו
 לָהֶם נָשִׁים כְּמִשְׁפָּט אֶךְ זֶה מְרִצָּה רַעְהוּ בְּעֶרְמָה וְזֶה
 יִנְאָף אֶת אִשְׁתּוֹ עֲמָתוֹ לְהֶאֱדִיב נַפְשׁוֹ : הַכֹּל חֶבֶר יִחְדּוּ
 בְּאוֹלָתָם דָּם וְרִצָּח גָּזֹל וּמְרָמָה מִשְׁחָת וּמֶרֶד מְהוּמָה
 וְאֵלָה וְלִצְרוֹר לְאֲנָשִׁים טוֹבִים : נִבְלָה וְהִכָּאֵב לֵב גַּם
 לְקַחַת הַנָּשִׁים בְּחֻזְקָה גַּם נְאוּף גַּם זְנוּת כָּל אֵלָה נִהְגוּ
 בִּינֵיהֶם : כִּי עֲבֹדַת הָאֱלִילִים רֵאשִׁית וְתִבְלִית כָּל־
 רָע : בְּחִינָהֶם מִשְׁתַּכְּרִים מִתְּנַבְּאִים סָרָה נוֹהֲגִים בְּדֶרֶךְ
 רָע וְנִשְׁבָּעִים לְשֹׁקֵר : כִּי בְּעִבּוֹר יֵאֱמִינוּ בָּאֱלִילִים אֲשֶׁר
 אֵין בָּהֶם רוּחַ חַיִּים לֹא יִגְדּוּ מֶרֶע בְּהִשְׁבָּעַם בָּם לְשֹׁקֵר :
 וְעַל שְׁתֵּיהֶן יִשְׁפָּטוּ בְּצִדֵּק עַל חֲשָׁבָם רָע עַל יְיָ וְעַל הַשְׁבָּעַם
 בְּמֶרְמָה לְשֹׁקֵר לְהַבְזוֹת כָּל־קֹדֶשׁ : לֹא בָכַח אֵלָה אֲשֶׁר
 יִשְׁבָּעוּ בָּם אֲבָל נִקְמַת צִדֵּק הַמִּתְנַקֶּמֶת בְּיוֹם מִשְׁפָּט
 מְרַשְׁעִים תַּעֲשֶׂה זֹאת :

III.

WISDOM.

The 24th Chapter of Ecclesiasticus*.

החכמה תהלל נפשה ובקרב עם אלהים תתפאר :
 בעדרת אל תפתח פיה ובתוך עמו תתהדר : כי מפי
 עליון יצאה וכערפל כסתה ארץ : אנכי במרום עליון
 משבני וכסאי בעמוד הענן : בשמים עמו הייתי ובמעמקי
 תהומות שם אני : במעינות נכבדי מים ובמוסדות תבל
 הלכתי ובכל עם ואם שלטתי : בכל אלה מנוחה
 בקשתי ואיה איפה מקום מנוחתי : אז פקד עלי יוצר
 כל ואל עושני אמר לי ביעקב תשבן וב ישראל
 תשתדר : מראש קדמי תבל נבראתי ולעלמי עד לא
 יסוף זכרי : במשבן קדשו לפניו עבדתי ושם בציין אתו
 קמתי : קריה אהובת אבותי נחתי וירושלים עיר ממשלתי :
 רביתי בעם סגלת יי ישראל תבל נחלתו : גדלתי
 בארז בלבנון בעץ זית בשגיר וחרמון : בתמר בעין
 גדי בשושנה בעמק יריחו : בזית הרחיבו דליותי ובעץ
 על פלגי מים פודותי : בקנמון ובשמים ראש בשמי וכמר
 דרר נתתי ריחי : בלבונה וחלבנה ואהלים וצרי בשמן
 הטוב ריחי : באלה הכני שרשי וענפי ענפי שבח ויקר :
 כהדרת גפן שפירתי ופרחי פרחי הוד והדר : שעו אלי

* Translated by Ben-Zeeb.

מִשְׁחָרִי וּמִפְרִי הַטּוֹב הִתְעַנְנּוּ : כִּי מִתּוֹק מִצּוּף לִקְחִי
וּמִנֶּפֶת אֲמָרִי : אוֹכְלִי עוֹד יִרְעִבּוּ וְשׂוֹתִי יִשׁוּבוּ יִצְמָאוּ לִי
שׁוֹמֵעַ לִי לֹא יִפּוֹל וְעוֹשֶׂה דְבָרִי לֹא יִפְשֵׁל : כָּל אֵלֶּה
בְּסֵפֶר בְּרִית יְיָ כְּתוּבִים : תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרֶשֶׁה
קָהֳלֵת יַעֲקֹב : מִלֵּאָה הִכְמָה כִּפְיִשׁוֹן וְכִנְהַר חֲדָקָל בְּיָמֵי
הָאֲבִיב : מִטִּיפָה שֶׁכֶּל כְּנָהַר כֶּרֶת וְכִירְדָן בְּיָמֵי הַקֶּצִיר :
מִבִּיעָה לִקַּח כִּיאוֹר וְכִגְיָחוֹן בְּיָמֵי הַבָּצִיר : לֹא גָמְרוּ
קְדֻמוֹנִים הִכְמָה וְהָאֲחֵרוֹנִים לֹא יִשְׁגּוּהָ : כִּי רַחֲבָה הִיא
מִנִּי יָם וְעִמּוּקָה מִתְהוֹם רְבָה : אֵף אֲנִי כְּנָהַר מִשְׁקָה
וְכִבְרֶכֶת מִיָּם עָלֵי גֹן יֶרֶק : אֲמַרְתִּי אֲשַׁקֶּה גִּי וְאֶרְוֶה
עֲרוֹנֹת מִפְעִי : וְהִנֵּה הָיִיתִי לִתְעַלְלָה וּמִתְעַלְלָה לְנַחַל
וּמִנַּחַל לְנָהַר וּמִנָּהַר לַיָּם : עוֹד יֵאִירוּ קִרְגֵּי הוֹד אֲמָרִי
כִּשְׁחֹר וַיִּפְחוּ קוֹי לִקְחִי עַל כָּל אֲפָסִים : עוֹד כְּנִבּוֹאָת יְיָ
אֲטִיף מִלְתִּי וְלִקְחִי אֲהִים לְדוֹר אַחֲרָיו :

IV.

COPY OF THE FIRST LETTER WHICH THE ROMAN
SENATE SENT TO THE JEWS.

Maccab*. Chap. viii. v. 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחוֹת נְחֹשֶׁת
וַיִּשְׁלְחוּ אוֹתוֹ יְרוּשָׁלַיִם לִהְיוֹת לָהֶם זִכָּר הַבְּרִית :

* Translated into Hebrew by Dr. S. I. Fränkel. The whole of the *Apocrypha* has been translated by this learned man into pure Hebrew, and may be had at Messrs. Taylor, Walton, and Maberly's, Upper Gower Street and Ivy Lane.

יֵצוּ יי אֶת־בְּרִכְתּוֹ שְׁלוֹם לָעַם רוּמָא וּלְעַם יְהוּדָה
 גַּם בָּיִם וְגַם בִּיבְשָׁה וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצָם עַד עוֹלָם :
 אִוְלָם בִּי־תִקְרָה מַלְחָמָה בְּרוּמָא אוֹ בְּכָל־אַרְץ מִמְּשַׁלְתָּם
 אוֹ בְּבַעְלֵי בְרִיתָם עֶזְרִי יַעֲזֹרוּ אוֹתָם הַיְּהוּדִים בְּאַמַּת
 וּבְתָמִים כָּפִי עֲנִין הַדָּבָר : וְלֹא יִכְלְפוּ אֶת־אֹיְבֵי רוּמָא
 לֹא־בְצִידָה וְלֹא־בְנִשְׁק לֹא־בְכֶסֶף וְלֹא־בְאַגִּיּוֹת כְּרִצּוֹן
 הַרוּמָאִים : כֹּל־אַלֹּהָ יִשְׁמְרוּ לַעֲשׂוֹת בְּלִי קַחַת דָּבָר
 בַּמַּחֲרִים :

וְכִי תִקְרָה מַלְחָמָה בְּאַרְץ הַיְּהוּדִים יֵבֹאוּ אֲנָשֵׁי רוּמָא
 לַעֲזֹרְתָם בְּאַמַּת וּבְתָמִים כָּפִי עֲנִין הַדָּבָר : וְנָתַן לֹא־יִתְּנוּ
 לְאֹיְבֵי הַיְּהוּדִים לֹא־אָכַל וְלֹא־נִשְׁק לֹא־כֶסֶף וְלֹא־אַגִּיּוֹת
 כִּי זֶה רִצּוֹן הַרוּמָאִים וְאֶת־אַלֹּהָ יִשְׁמְרוּ לַעֲשׂוֹת בְּלִי־מַעַל
 וּמִרְמָה : עַל־פִּי הַדְּבָרִים הָאֵלֶּה הֵקֵם הַבְּרִית בֵּין בְּנֵי־
 רוּמָא וּבֵין הַיְּהוּדִים : וְכִי יַעֲלֶה עַל־לֵב שְׁנֵיהֶם לְהוֹסִיף
 עַל־אַלֹּהָ אוֹ לְגַרֹעַ מֵהֶם כְּחֹפֶצִם יַעֲשׂוּ וְכָל־אֲשֶׁר יוֹסִיפוּ
 אוֹ יִגְרְעוּ יָקוּם :

וְעַל־אֲדוּת דִּי־מִטְרִיּוֹם אֲשֶׁר עָשָׂק אֶת־הַיְּהוּדִים כְּתָבוּ־
 לוֹ לֵאמֹר : מִה־לֶּךְ בִּי־תִסְתַּלֵּל בִּיְהוּדִים וְהֵם אֲחִינוּ
 וְאֲנָשֵׁי בְרִיתֵינוּ : וְחָיָה כִּי־יִשׁוּבוּ אֵלֵינוּ לַעֲזֹק עֲלֵיד בֹּא
 גְּבֹא לַעֲזֹרְתָם וְנִלְחַמְהֶבֶד בָּיִם וּבִיבְשָׁה :

V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי
אֲשֶׁר־תָּא :
 יוֹנָתָן הַכֹּהֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל־עַם־הַיְּהוּדִים
 לְאַחֵיהֶם אֲנָשֵׁי אֲשֶׁר־תָּא שְׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאֲרִיֹשׁ מִלְּכֶכֶם שָׁלַח סִפְרִים
 אֶל־חֻזְיָיו כֹּהֵן הַגָּדוֹל לֵאמֹר כִּי אֲנָשִׁים אֲחִים אֲנַחְנוּ
 בְּכַתוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתַּחַת : וְחֻזְיָיו שָׁמַח
 לִקְרֹאת הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהָאֱהָבָה
 מִיָּדוֹ : וַעֲתָה אִם־אֲמַנֶם לֹא־חֲסַרְנוּ דָּבָר וְתוֹרַת יְיָ אֲשֶׁר
 בְּיָדֵינוּ לְתַנְחוּמִים לָנוּ : לֹא חָדַלְנוּ מִשְׁלַח לָכֶם אֶת־
 מַלְאֲכֵינוּ אֵלֶּה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהָאֲחֻזָּה
 עִמָּכֶם פֶּן־נִחְשָׁב כְּזֹרִים בְּעֵינֵיכֶם כִּי אָרְכּוּ הַיָּמִים אֲשֶׁר
 שָׁלַחְתֶּם לָנוּ : לָכֵן דַּעֲוִינָא כִּי כָל־שָׁבַת וּמוֹעֵד אֲשֶׁר
 נִקְרִיב בָּהֶם קִרְבֵּן לָאֱלֹהִים וְנִזְכְּרָתֶם גַּם־אַתֶּם עַל־עֲלוֹתֵינוּ
 וּבִתְפִלָּתֵינוּ כְּאֲשֶׁר יָאוֹת לְהַעֲתִיר אֵלֵינוּ בְּעֵד שְׁלוֹם
 הָאֲחִים : כִּי בִשְׁלוֹמָם וּבִכְבוֹדָם יִגַּל וַיִּשְׁמַח לָבְנוּ : וְאַף כִּי
 צָרוֹת רַבּוֹת וְרָעוֹת עָבְרוּ עַל־נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל־

הַמְּלָכִים מִסְבִּיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁחִיתֵנוּ : לֹא עָלָה
עַל-לִבֵּנוּ לְהוֹנִיעַ אֹתְכֶם אוֹ אֶת-בְּעָלֵי בְרִיתֵנוּ לְבַקֵּשׁ
עֲזָרָה מִיָּדָם בַּמִּלְחָמוֹת הָאֵלֶּה : כִּי יִי אֱלֹהִים הָיָה בְּעֻזָּרֵינוּ
וְהִצִּילֵנוּ מִכַּף צָרֵינוּ וַיַּכְנִיעֵם לִפְנֵינוּ : אוֹלָם בִּשְׁלַח בְּעֵת
אֶת-מַלְאֲכֵינוּ אֶת-נוֹמְנִיּוֹם בֶּן-אֲנַמְיוֹכּוֹם וְאֶת-אֲנַטִּיפָטָר
בֶּן-יִשְׁנָע לְאַחֵינוּ בְּגִירֹמָא לְחַדֵּשׁ אֶת-בְּרִית הָאֶהְרָה
הַנּוֹשֶׁנֶת עִמָּהֶם : הִפְקַדְנוּ אֹתָם לְלָכֶת גַּם אֲלֵיכֶם לִשְׁאֹל
לְשִׁלּוֹמְכֶם וּלְתַת אֶת-הַסֶּפֶר הַזֶּה בְּיָדְכֶם וּלְחַדֵּשׁ אֶת-
בְּרִיתֵנוּ אִתְּכֶם . וְאִם יִיטֵב בְּעֵינֵיכֶם תְּשִׁיבוּ אֹתֵנוּ דָּבָר :
וְזֹאת מִשְׁנֵה הַסֶּפֶר אֲשֶׁר שָׁלַח אֲרִיָּוֶשׁ לְחוּזִיָּו :

אֲרִיָּוֶשׁ מֶלֶךְ אֲשֶׁפְּרֵתָא לְחוּזִיָּו כֹּהֵן הַגָּדוֹל שָׁלוֹם :

מִצָּאֵנוּ כָּתוּב בְּדִבְרֵי הַיָּמִים כִּי יָשָׁב אֲשֶׁפְּרֵתָא
וְהַיְּהוּדִים אֲנָשִׁים אֲחִים הֵמָּה וְאַבְרָהָם אָב לְשִׁנְיָהֶם .
וְעַתָּה כִּי-יָדַעְנוּ וְזֹאת הוֹאִילֹדְנָא וְכָתְבוּ לָנוּ הַשְּׁלוֹם
לָכֶם וְגַם אֲנַחְנוּ נִכְתֵּב לָכֶם : גּוֹרֵל אַחֵד יִהְיֶה לְכָלֵנוּ
מִקְנֵינוּ וּמִקְנֵינֵנוּ יִהְיוּ לָכֶם וּמִקְנֵיכֶם וּמִקְנֵינֵיכֶם יִהְיוּ לָנוּ
וְאֲנֹכִי שֹׁפֵטִי אֶל-נֶכֶדָן לְהוֹדִיעְכֶם אֶת-כָּל-אֵלֶּה :

VI.

TALES FROM THE TALMUD.

מִיָּנְבוּ הַמֶּלֶךְ פָּתַח בִּשְׁנַת בְּצוּרָתָא אֶת אוֹצְרוֹתָיו אֲשֶׁר
 אָצַר הוּא וְאֲשֶׁר אָצְרוּ אֲבוֹתָיו, וְכִלְכַּל בָּהֶן כָּל נֶפֶשׁ
 רַעְבָה, וַיָּבֹאוּ אֵלָיו אֲחֵיו הַנְּשִׂאִים וַיִּנְעֲרוּ בּוֹ לֵאמֹר :
 אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פּוֹרְתָן, וַיַּעַן
 אוֹתָם הַמֶּלֶךְ, אֲבוֹתִי אָסְפוּ אוֹצְרוֹת כָּלוֹת וְאֲנִי אֲסַפְתִּי
 אוֹצְרוֹת לְנֹצַח נְצָחִים, אֲבוֹתִי טָמְנוּ בְּמָקוֹם שֶׁיֵּד אָדָם
 מִשְׁנָת, וְאֲנִי טָמְנִתִּי בְּמָקוֹם שֶׁאֵין יָד אָדָם מִשְׁנָת,
 אֲבוֹתִי אָצְרוּ שְׂאִין עוֹשֶׂה פָּרִי, וְאֲנִי אֲצַדִּיק הַעוֹשֶׂה פָּרִי,
 אֲבוֹתִי טָמְנוּ בְּסֹף וְזָהָב, וְאֲנִי רַכְשֵׁתִי נֶפֶשׁוֹת, אֲבוֹתִי
 אָסְפוּ לְאַחֵרִים וְאֲנִי אֲסַפְתִּי לְנֶפֶשׁ, אֲבוֹתִי אָצְרוּ לְעוֹלָם
 הַזֶּה, וְאֲנִי אֲצַדִּיק לְעוֹלָם הַבָּא :

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בִּקְשָׁה מִן רַבִּי יִצְחָק לְבָרְכוֹ, אָמַר לוֹ
 אֲמַשּׁוּל לְךָ מִשָּׁל, אָדָם אֶחָד הָיָה הוֹלֵךְ בְּמִדְבָּר וְהָיָה
 עֵיף וְרַעֲב וְצָמָא, וַיִּמָּצֵא עֵץ פָּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מְתוֹקִים
 עַד מְאֹד וַיֵּצֵא יָפָה, וּבִרְכַּת מִים עָבְרָה תַּחְתּוֹ : וַיֹּאכַל
 מִפְּרִיו וַיֵּשֶׁת מִים מִן הַבִּרְכָּה וַיֵּשֶׁב בְּצִלּוֹ, כַּאֲשֶׁר הָלַךְ
 לְדַרְכוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֲבָרְכֶךָ? אִם בְּפָרִי מְתוֹק הֲלֹא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה
 היא לך, אך בזה אברךך, שכל העצים אשר ינטעו
 ממך, יהיו כמוד', ואף אתה במה אברךך? אם בתורה,
 הנה היא לך לתפארת, ואם בעושר, הנה ישלך עושר,
 אם בבנים, הנה ישלך בנים, אך מי יתן ויהיו יוצאי
 ירכיך כמוד' :

(See Hebrew Tales, No. xxxiii p. 93).

VII.

FABLES*.

משל שני צבאים

אָויל מחריש חכם ויחשב, ובמחשב נבונים יתישב :
 שני צבאים, עמדו על שפיים, מתלחשים בלט
 דבריהם, אין שמע ביניהם, ואין זה אל זה חברו, להגיד
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה
 דברו בלט עצתם, כי אין מליץ בינותם, גם כי יצעקו
 בכל-פחם, אין שמע דברי שיחם, כי מאדם הם רחוקים,
 ויענו הננו נדבקים, להמתיק סודנו יחד, ומגלה סוד
 אין אחד, אבל העצה אשר לנו, בעבור כי נרפים אנחנו :

* These Fables are extracted from a work entitled משלי שונלים
 It contains 107 Fables, all written in the same style. Name of the
 author—*R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435).

חֲכָם בְּנֵי וְבִין דָּעָה קָנָה אֶמֶת וְתוֹם רָעָה
 חֲשׁוֹב אֲוִיל בְּצַל אֱלִיל וּמִן עֲצַת בְּסִיל שְׁעָה
 וְאִם יָצוּ הָרוֹם בְּנָה וְאֵל גְּבוּן דְּבַר שְׁעָה :

מִשְׁל עוֹרֵב וּכְבֻּשָׁה

עֲצָה נֹתֵן לֹא שׁוֹאֵל , פָּתִי נִחָשֵׁב וְנוֹאֵל :

עוֹרֵב יָשֵׁב עַל גֵּב כְּבֻשָׁה , שָׁמְעוּ נָא אֶת־אֲשֶׁר עָשָׂה ,
 מִשְׁנֵי וּמִרְט הַצֶּמֶר , מֵעַל צִוְּאָרָה וּתְאֹמֶר , עוֹרֵב הַפָּרָד
 מֵעַלִי , וְשָׁמַע אֲמָרִי וּמְלִי , וְכֵן תַּעֲשֶׂה אִם יִשְׁלַךְ לֵב , לֶךְ
 וְיֹשֵׁב עַל גֵּב הַכֶּלֶב , וּמִשְׁנֵי מֵעַל גֵּבו צִמְרוּ , וְלֹא תִשְׁאִיר לוֹ
 רֶק עוֹרוֹ , וַיֹּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵךְ , כִּי תִיעָצְנִי לְפִי
 דְּרָכְךָ , צִמְרֵךְ רֹאשׁוֹן מִצְּאִתִּיהָ , פֹּה אֵשֵׁב כִּי אִנִּיתִיהָ ,
 טוֹבָה עֲצָתִי מִעֲצָתְךָ , בְּכֶלֶב לֹא אֲחִלִּיף וְלֹא אֲמִיר אוֹתְךָ :

VIII.

ANECDOTES, &c.

פִּילֹסוֹפֹה אֶחָד רָאָה בַּחֹר מְרִבָּה דְּבָרִים , אָמַר לוֹ בְּנֵי
 הַזֶּה , הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אֲזֻנִּים , וְפֹה אֶחָד ,
 לְמַעַן נִשְׁמַע הַרְבֵּה וּנְדַבֵּר מְעַט : גַּם הוּא—לְאַחַד
 אֲשֶׁר שָׁאֵל בְּמָה רְחוֹק הָאֶמֶת מִן הַשֶּׁקֶר—הִשִּׁיב , כִּמּוֹ מִן
 הָעִינִים אֶל הָאֲזֻנִּים :

מביא חטא המרבה דברים
וטוב לראות משמע אמרים

סוקראטים היה אומר כל ידיעתי היא שאיני יודע:
ויהי כאשר זקן וקרבו ימיו למות אמר צד לי מאד, כי
עתה הייתי מתחיל ללמד אורח חיים.
חכם, בעיניו סכל
וחכם בעיניו, סכל:

מטרונה אחת הייתה בוכה ומתאבלת על בעלה
החולה, ובמר נפשה צעקה מות! מות! לו תקחני תחת
אישי. המות שמע ויבא ויאמר הנני, ותחרד האשה מאד
ותאמר אליו, לך-נא ואראך האיש אשר אתה מבקש
רבים מחכים למות ואיננו
ובבאו פחד יפחדו ממנו:

שאלו לחכם מי הם החשובים החכמים או העשירים?
ויען, החכמים: אמרו לו אם בן למה החכמים בפתחי
העשירים יותר ממה שהעשירים בפתחי החכמים?
ויאמר, החכמים יודעים מעלת העשר, אבל העשירים
אינם יודעים מעלת החכמה
למוד ממי שידע, ולמד למי שאינו יודע, ואם תעשה
זאת תדע מה שלא ידעת, ותזכור את אשר ידעת:

IX.

MORAL MAXIMS*.

מוסר השכל במליצה :

יָרֵא הָאֵל	בְּנֵי רֵאשִׁית	אֲמָרִי
לָכֶּה קוֹמָה	וְשִׁמְעָה מֶה-	אֲמָרִי :
וְתֵן עַל כָּל-	עֲבוֹדָתָךְ	תַּחֲלָה
בְּכָל יוֹם ל-	אֱלֹהֶיךָ	הַפְלָה
וְעָלֶיךָ	לְהַשְׁבִּים כָּל-	שְׁחָרָךְ
לְהוֹדוֹת לוֹ	וְעָלְיוֹ מֶה-	חֲסוֹדָךְ :
הֵיחָ תָּמִיד	פְּנֵי הָאֵל	מַחֲלָה
וְאֵן כָּל-מִשְׁ-	אֱלוֹתֶיךָ	יִמְלֵא :
שְׁמוֹר חוֹקָה	שְׁמוֹר מִצְוָה	וְתוֹרָה
וְדַע פִּי בָם	תְּהִי נִפְשָׁךְ	צְרוּרָה :
וְהִתְרַע בְּ-	אֲצִילִי עִם	פְּלִילִים
דְּבַק בָּהֶם	וְאַל תֵּט אֵל	בְּסִילִים :
תְּהִי נָא אֶצְ-	נָךְ אֵל פִּי	חֲכָמִים
וְעִנֵּךְ תָּךְ	אֲסוּף מֵהֶם	לְשָׁמִים
וְקִנֵּא בָם	בְּכָל שִׁבְתָּךְ	וְגוֹרָךְ
בְּכִסְדְּ אֵל	תִּקְנֵא ב-	חֲבֵרָךְ :

* From מואמר השכל, a didactic poem, by the celebrated *R. Hai*, who flourished about the beginning of the eleventh century.

עֲשִׁים	אֲכֹל וְרָעָה	בְּמִלַּח פֶּת
נְדִיבִים :	אֲנוּחָה מ־	וְאֵל תִּשְׁאֵל
בְּקִבְרָךְ	וְהַטָּמֵן	בְּחַר מוֹת
שְׁאֵרְךָ :	לְבַקֵּשׁ מ־	וְאֵל תִּלְדָּךְ
לְשׁוֹאֵל	הִיָּה שׁוֹאֵל	וְלִמָּה ת־
בְּיַד אֵל :	הֲלֹא הַכֹּל	שְׁאֵל מֵאֵל

X.

THE 8th PSALM PARAPHRASED*.

1.—"יִי אֲדִינֵנוּ מִה אֲדִיר שִׁמְךָ וְכו'.

אֲדֹנָי עַל כָּל־נִבְרָא אֲדֹנָי עֲלֵינוּ
בְּמָה נִזְרָא שִׁמְךָ עַל כָּל־הָאָרֶץ
כִּי אֱלֹהֵי הַהוֹד וַיִּפְרֹץ פָּרֶץ
עַל הַשָּׁמַיִם מוֹל מֵרָאה עֵינֵינוּ :

2.—מִפִּי עוֹלָלִים וַיּוֹנְקִים יִסְדַּת עוֹ וְכו'.

מִפִּי כָל־עוֹלָל כָּל־יוֹנֵק יִסְדַּת
עוֹ מוֹל כָּל־שִׁנְאָה וְלִמְעַן צָרִיד
לְשִׁבִּית אוֹיֵב מִתְּנַקֵּם מֵעֲלִיד
וּבְכֵן זָרִים שׁוֹנִים רָגַע אִבְדַּת :

* From בְּהִנֵּת אֲבִרָהָם a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacohen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיד מעשה אצבעותיך וכו'.

כי אל שמיד הרמים תכנת
פעל אצבע שדי אשה עינים
כי משתאה אביט גבה שמים
לראות ירח בוכבים כוננת :

4.—מה אנוש כי תזכרנו וכו'.

מה איש כי תזכר לו במעון הקדש
ותם און אליו מאשגב שחק
מה בן-אדם אנוש אבק ושחק
לפקד אתו כל-יום כל-ליל כל-הדש :

5.—ותחסרהו טעם מאלהים וכו'.

ותחסר לו כמעט להיותו עבד
לאל , ובמו מלאך ומשרת צדק
כבוד עמדת לו על ארץ חרק
פתר הדר אליו נתת זכר :

6.—תמשילהו במעשי ידיך וכו'.

תמשילהו על כל-פעל ידיך
תחת רגליו כל-דבר שתה
הפל לכבוד שמך בראת אתה
ותתן לו כל-הנקרא בשמך :

7.—צנה ואלפים לכם וכו'.

צאן ואלוף בלם נגדו יכרעו
גם כל-חיתו שדה ירדה בפח
צפע תגין וכפיר ירמוס כחוז
שחל ופתן מפניו נכנעו :

8.—צפור שמים ודני הים וכו'.

צפור שמים לו ודני הנהר
עבר ארחות ימים אליו שומע
משוך לויתן לו מים נובע
ותבואות שמש לו עם גרש סדר :

9.—" אדונינו מה אדיר שמך וכו'.

אדון על כל-אדון אל חי מלכנו
כמה אדיר שמך בגדודי מטה
אם על הארץ ברבת אל שקטה
כמה נורא שם אל על כל-ארצנו :

XI.

TRUTH*.

מן האנמים לעלות ייגעו
איִדים חֲשׂוֹכִים אֶל פְּנֵי רְקִיעַ.

* From מופֶּר קול, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אך וְרָחָה שְׁמֶשׁ , וְאוֹר תּוֹפִיעַ ,
נָסוּ צִלְלִים , אָפְסוּ גְנוּעֵי :

מִן הַרְשָׁעִים , כִּי בִבִּין הַמְּבֻעֵי ,
קִימֹור בְּזִבִּים יַעֲלֶה יִרְקִיעַ ,
אך הָאֶמֶת תִּזְרַח וְקוֹל תִּרְיַע ,
נָסוּ שְׂקָרִים רַחֲקוּ נִכְנָעוּ :

אִמְרֵי אֶמֶת זָהָב בְּכֹור נִצְרָפוּ
יִכָּחֲנוּ הַיָּמִיב וְיִתְמָמוּ ;
יִתְבֹּנְנוּ לָעֵד וְלֹא חֲלָפוּ :

סִיגֵי שְׂקָרִים נִתְּכוּ חֵישׁ תִּמּוּ ,
מַעַד אֲמוֹנִים יִבְרָחוּ גִנְפוּ ;
אֲנָשִׁי אֶמֶת עַל כֵּן לָגַם הוֹרְמוּ :

XII.

HOPE AND FEAR*.

יִרְאָה וְתִקְוָה תוֹךְ לִבִּי צָבֵאוּ
יוֹם יוֹם , וְלֹא אֲשַׁקּוּט וְלֹא אֲרַגֵּעַ ;
זֹאת תִּחְזֹק אוֹתִי , וְזֹאת תִּכְנִיעַ •
אך זוּ לֹזֵז צְרוּת , וְקוֹלֵן נִשְׁאוּ :

* See the preceding Note.

אִירָא יְמֵי רָעָה, וְלֹא יִתְמַהֲמְהוּ;
 אֶבְטַח, וְאוֹר כְּחֵי עֶדֶן יוֹפִיעַ.
 אֶרְעֵד לְיוֹם מִיתָה לְחֵי יִגִּיעַ,
 אֶחֱסֶה בְּאֵל חוֹנֵן, חֶסְדּוֹ נִפְלְאוּ:
 קוֹו וְזָמִי, בְּנֻעִימִים אֲשַׁמְּחֶה,
 אֶבֶן שְׁעִיפִי יִרְאוּ גְבוּהוֹ:
 מִתְּהַפּוּכוֹת עֵת, וְחֻקָּמָה נִסְרָחָה:
 עוֹד כָּל־יְמֵי אֶרֶץ, וְלֹא יִחְדְּלוּ,
 תִּקְוָה וְיִרְאָה זֹאת לְזֹאת לֹא נִצָּחָה;
 עַד־כִּי בְנֵי אִישׁ לְשֹׂאוֹל יוֹבְלוּ:

XIII.

THE CONTENTED SHEPHERD. *

רוֹעֵה עֶדְרִיו גֵּעַר
 אֵין מִמֶּנֶת חֶלְקוֹ טוֹבָה בְּאֶרֶץ:
 כָּל־מַחְשְׁבוֹת לְבֹו תִשְׁפִּילָנָה שַׁבָּת;
 כָּל־תַּחֲמוֹד נִפְשׁוֹ בְּגִדּוֹלוֹת לָכֶת,
 כִּי אִם רָעוֹת צִאֲנוּ אֶל עֵין הַמַּיִם,
 וּלְפִיו חֲלָבָם קָחַת.
 יִבִּיט בְּצִאֲת אֶדְרוֹם מִקְרִים שֶׁמֶשׁ.

* From לִישָׁרִים חֶהֱלָה by Moses Chaim Luzzato.

מַעֲנֵן אֲשֶׁר נֶאֱמָנוּ
 מִמִּיּוֹ, וְלֹא יִכְוָבוּ.
 יִשׁוּר בְּלֵב שְׁמַח.
 הַלֹּדֶף וְנִגְוֹ מִתְהַלֵּךְ אֶל רֵגֶל
 צֹאנֹו, בְּמַרְעִיתָם עֵינָיו יִבְחֲנוּ.
 עֲשֻׁבֵי הַרְרָיו, אֵף שִׁפְחוּתָיו שָׁבַח
 אֶל יוֹצֵרָם תִּבְעֶנָה:
 אֲשֶׁרֵיוּ וְמָה טוֹבוֹ, כִּמָּה יִמְתְּקוּ
 לוֹ כָּל-יָמֵי חַיָּיו, כִּמָּה יִרְגִיעַ.
 בִּי כָל-אֲשֶׁר תִּהְפֹּךְ תִּבְלֵה הַלֹּזֹו
 עָלָיו מְסִיבוֹתֶיהָ
 יִבְזֶה וְלֹא יִחַוֵּשׁ, לֹא יִדַּע רִגְזוֹ.
 יִשְׁמַח בְּעֵנָיו, בִּי לֹא חֲמַד עֶשֶׂר:
 קִנְיָאָה וְכְבוֹד לֹא לָבוֹ יִלְחָצוּ.
 טוֹב לוֹ מְלוֹנָתוֹ מֵהֵיכַל מֶלֶךְ.
 מִקְלֹו וְיִלְקוּטֹו מִבְּגָדֵי הַפֶּשׁ.
 עֲלָמָה אֲשֶׁר לוֹ חָבֵל
 תִּפּוֹל, הֲלֹא לִבָּטָח
 בָּהּ יַעֲלוּז לָבוֹ, בּוֹ לָבָה יָגֵל:
 אֵין מַחְרִיד לָהֶם, רַע לֹא יִדְעוּ.
 סָבִיב לְשִׁלְחָנָם כְּשִׁתִּילֵי זֵית
 וְרַעַם מְלֵאֵי גֵיל יִדְאוּ יְבִיטוּ.
 עַד נִחֲלַת חֲלָקָם כָּל-עֵת כָּל-דְּגֵעַ,
 לְמַחֲנֵנָם תּוֹדוֹת אֶלֶף יִתְנוּ:

XIV.

RULES OF LIFE*.

מִי זֶה הָאִישׁ שֶׁחֹר שְׁלוֹם עַד קָבֵר
 לְשִׁבְתָּ בְּטֶח בְּלִימּוֹ מִפֶּסַע.
 פֶּה בְּדַרְכֵי תֵלֶךְ אֶל תֵּם אֶל עֶבֶד.
 כִּי זֶה הֵיכַל כָּל-טוֹב, אִם זֶה הַשַּׁעַר :

עַל הוֹן תִּשְׁיֵשׁ, רַק לֹא תַחַת עַל שָׂבֵר.
 אֲתָה תַחֲכֶם, רַק לֹא תִבּוֹ אִישׁ בְּעַר.
 בְּנֻעַם תִּתְרָאָה לִקְרֹאת כָּל-גֹּבֵר.
 אֶת-הַיִּשִּׁשׁ תִּהְדֹּר, תַּחֲזוֹן הַנֶּעֶר :

אֶל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל-אִמֶּר.
 אֶל נָא תִשְׁפֹּט אִם לֹא תַחֲקֹר כָּל-מַעַם.
 אֶל נָא תַחֲקֹר אֶת-הַנִּשְׁגָּב מִחֲמֶר :

אִם יֵשׁ עוֹלָתָה בָּךְ, אַחֲרֵי אֵר תִּכַּח.
 אִם זֶר שְׂמֶךְ נֶאֱזַן אֶל תֵּם בְּנֻעַם.
 שִׁיתָה תָּמִיד יִרְאֵת שְׂדֵי אֶל נִכַח :

* From *הַנְּעוּרִים בְּנֵי אֵלֶּה*, by *Ephraim Luzzato*. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

THE METAMORPHOSED PHYSICIAN*.

יִלְדָה יִפָּה אַחַת וּמֵאֹד אֶהְבֵּת
 בָּאָה בֵּיתָה רוֹפֵא מְזוּר לְקַחַת,
 לֵאמֹר, כִּי זֶה יָמִים נִפְשָׁה כּוֹאֶבֶת,
 אֶף בְּלִילוֹת רַחֵק מִמֶּנָּה נַחַת :

עוֹד הִשְׁגַּל הוֹאֵת אֶעֱלוּ נֶצֶבֶת,
 שְׁלַח יָדוֹ לְחַקֵּר אִם יֵשׁ קִרְחַת ;
 וּתְצַת בְּלִבָּבוּ פִּתְאוֹם שֶׁלֶהְבֵּת,
 אֶהֱב, נִלְכֵּד גַּם הָיָא אֶל תוֹךְ הַפִּחַת :

נִדְהֵם אֶף מִשְׁתַּאֲה הָיָה הַגִּבֵּר ;
 עַד הַחֲזִלָה שְׁנִית הַמִּיבָה מַעַם,
 בִּי הָאֲדוֹן, הָאִין מִרְפָּא לְשִׁבְר ?

אִזּוּ הוּא : הֵה רַעֲיָתִי אֶל נָא תַחֲשׁוּכִי
 חֲבִשִּׁי אֶת אֶת-פִּצְעִי : אִמְנֵם הַפֶּעַם
 לֹא הָרוּפֵא, אֶךְ הַחֲזִלָה אֲנִכִּי :

* See the preceding note.

XVI.

PHILANTHROPY*.

יי אהב גר , לתת לו לחם
 לתת לו שמלה , כי כוננו ברחם
 כאִשֶׁר כוֹנֵן אֶזְרָח , כוֹנֵן מַלְכָּהוּ .
 גַּם אֲסִיר בּוֹר , יַעֲבִידוּ בּוֹ בַּפֶּרֶךְ .
 אִם יֵרָא אֱלֹהִים הוּא וְתַמִּים דֶּרֶךְ .
 יי עֲזֹר לוֹ , יִשְׁעוּ יִרְאֵהוּ :

כַּחֲצִיר כְּאֶרֶז אִשֶׁר יִפְרָחוּ
 מִטֵּל , וּמִמָּטֶר שָׁמַיִם יִצְמָחוּ
 עַל שֹׁפֵל עַל גִּשְׁא עֲבִים נָזְלוּ :
 בֶּן כָּל-אָדָם , טוֹבָם מֵעַל יִינָקוּ
 עַמִּים כֻּלָּם בַּחֲפִצֵּיהֶם יִדְבָּקוּ
 וַיִּי טוֹב לְכָל , אִם טוֹב פָּעֵלוּ :

אִם מֵרֹאשׁ נִבְרָא הָאָדָם בְּצֶלֶם
 מִדִּנֵּעַ נִשְׁאֵל בֶּן מִי זֶה הָעֶלֶם ?
 מִמִּי נָחַל כְּבוֹד , מִי זֶה עֲטָרָהוּ ?

* From שִׁירֵי תְּפִלָּה , by Hartwig Wessley .

רוח אדם יש בו, חלק ממעל :
לו ממורח שמש—לו מים יעל,
חכמתו עמדה לו, צדקו גדלהו :
ראש ישרי לב בן-מי היה ? בן תרח—
מגזע עבד אל זר יצא פרח
ויהי לעץ תיים אל יושבי חלד :
כי חכמה תפדה טוב גם במשוכת חרק ?
מפלד זקן וכסיל בווה צדק
מה יקר איש חכם מסכן וילד :
אם צורי חלמיש אין בהם ריח .
ובשואה ומשואה אין פרחי ריח,
בין כל-עם שוכב יש מטיב מעשהו .
איפה ארץ רעה, רבת אונות,
או איה ממלכה און פועלת,
לא ילד בה אוהב אל ומכבדהו ?
עמים כלם מאב אחד יצאו :
אם אל מוסר אבותם לא שמעו,
את-תפארת אבותם לא אבדו :
אחד ממשפחתם ייטיב מעשהו
בדמות אבותיו הוא, אהוב קנהו
תועים ישיב אל אל, צדק ילמדו :—וכו

XVII.

SEVERINII BOETII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !
Namque alia extento sunt corpore, pulveremque verrunt,
Continuumque trahunt vi pectoris incitata sulcum,
Sunt quibus alarum levitas vaga, verberetque ventos,
Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
Vel virides campos transmittere, vel subire silvas.
Quæ variis videas licet omnia discrepare formis,
Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
Atque levis recto stat corpore, despicitque terras,
Hæc nisi terrenus male desipis admonet figura.

Qui recto cœlum vultu petis, exerisque frontem,
In sublime feras animum quoque ; ne gravata possum,
Inferior sidat mens corpore seltius levato.

XVII.

תרגום :

שָׁנוּ צוּרוֹת חַיִּוֹת לָזוּ מְלוֹז,
 יֵשׁ עַל־גֶּחֱזוֹן זֹחֵל עֶפֶר יִלְחֻבוּ
 יֵשׁ בְּנֶף יִפְרֹשֶׁן, מָרוֹם יִהְלֻבוּ,
 כֹּה נֹכַח יִכּוּ רוּחַ וַיִּפְּזוּ :

יֵשׁ לַצֶּדֶד בְּאֲדָמָה עָלוּ עֲלוּז,
 יִשְׁוֹטוּ בִּיעָרִים, שָׂדוֹת יִדְרֻבוּ :
 כּוֹלֵן חַיִּוֹת הַחֲמִיּוֹת, יִהְפְּכוּ :
 אֲרִצָּה פְּגִימוֹ, שָׂאת רֹאשׁ לֹא הִעֲזוּ :

וַיִּבְדֵּל אָדָם זָקוּף לִלְכֹּת :
 יִמָּאֵם אֲדָמַת עֶפֶר, יִבִּיט שָׁמַיִם :
 וַיִּכְרוֹן לָנוּ בַל־נִמְכָּע בְּרִפְּשׁ :

אֲתָהּ, כִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם,
 רֵם הַקּוֹמָה, רוֹמֵם גַּם אֶת־הַנֶּפֶשׁ
 אֵיךְ יִגְבֶּה גֶלֶם, וַתְּהִי זֹאת מִשְׁלֶכֶת :

שמואל דוד לוצאטו

XVIII.

GOD SAVE THE KING.

God save our noble King
William ! Long live the King,
God save the King !
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King !

O Lord our God arise,
Scatter his enemies,
And make them fall !
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all !

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign !

XVIII.

אל שמר המלך

אל שמר ויָלִים מִלְּפָנוּ •

לְעוֹלָם יְחִי מִלְּפָנוּ •

אל שמר הַמֶּלֶךְ :

שְׁלַח שְׁלוֹם בְּנִיָּהוּ •

בְּעֵז וְהִדְר עֲטָרָהוּ :

לְעַד הַמְּשִׁילָהוּ •

אל שמר הַמֶּלֶךְ :

אֲנֵי אֱלֹהִים קוֹמָה •

בְּאוֹיְבָיו תִּגְּה מְהוֹמָה •

וְהַפִּילֵמוּ :

הַפֵּר תַּחֲבִלָּתָם •

סִכְלָנָא עֲצָתָם •

לְעַמּוֹ תֵּן מִשְׁאֲלָתָם •

וְהוֹשִׁיעֵמוּ :

מִבַּחַר בְּרִכְתּוֹ אֵל

לְהַרְיֵק עָלָיו הוּאֵל :

לְעַד יִמְלֹךְ !

May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King !

O, grant him long to see
Friendship and unity
Always increase !
May he his sceptre sway,
All loyal souls obey,
Join heart and voice, huzza !
God save the King !

XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle ?

LA TOURTERELLE.

Je gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur

Ne te fasse mourir comme elle ?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יָגֵן בְּעֵד חֲקִינוּ •
 אִזּוּ יִשְׁמַח לִבֵּנוּ •
 וְנִשְׁיֵר בְּכָל מַאֲרָנוּ •
 אֶל שְׁמוֹר הַמֶּלֶךְ :

עוֹד עֵינָיו תִּחְזִינָה
 יְדִידוֹת וְאַחֻה תִּרְבִּינָה
 בְּכָל עִיר וּפְלֶךְ :
 יִרְדֵּךְ שְׁבִטוֹ בְּגִלָּה •
 נַעֲבֹדֵנוּ בְּגִילָה •
 וְנִרְוֶן בְּקוֹל צִהֲלָה :
 אֶל שְׁמוֹר הַמֶּלֶךְ :

H.

XIX.

הַתּוֹר וְהַהֶלֶךְ :

הַהֶלֶךְ

מֶה לְתוֹרִי כִּי בִיעֵר זֶה אֶבֶל הַגְּדִילָה ?

הַתּוֹר

נִגְדַע הוֹדִי , רָעִי וְדוֹדִי , לֹאֲזֹאת אֵילִילָה •

הַהֶלֶךְ

וְאֵת הַצִּיד אֲשֶׁר לָקַח מִחֲמֵר עֵינֶיךָ

הֲלֹא תִירָאִי , כִּי יִשְׁפּוֹךְ גַּם אֶת־דַּמִּיךָ ?

הַתּוֹר

אִם הוּא לֹא יִהְרַגְנִי , הֲלֹא הֵיגוֹן יִמִּיתֵנִי :

H.

XX.

Morgengedanken.

Der Mond verbirgt sein Licht, der Nebel grauer Schleier
Deckt Luft und Erde nicht mehr zu ;
Der Sterne Glanz erbleicht, der Sonne reges Feuer
Stört alle Wesen aus der Ruh.

Der Himmel färbet sich mit Purpur und Saphiren,
Die frühe Morgenröthe lacht,
Und vor der Rosen Glanz, die ihre Stirne zieren,
Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne
Naht das verklärte Licht der Welt ;
Die falben Wolken glühn von blitzendem Rubine,
Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne
Des kühlen Morgens Perlenthau ;
Der Liljen Ambrananth belebt zu unsrer Wonne
Der garten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder
Und treibt vergnügt den schweren Pflug ;
Der Vögel rege Schaar erfüllet Luft und Wälder
Mit ihrer Stimme' und frühem Flug.

XX.

רַעֲיוֹנֵי שַׁחַר :

הִדְרָה שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר,
וְעֶרְפֵּל הַמְכַסֶּה חֶבֶל הַלֵּךְ לוֹ ;
כְּבִי שָׁמַיִם בְּמַסְבֵּם אֶסְפוּ נִגְהֵם,
וּמוֹצֵא שְׁמֶשׁ עוֹרֵר כָּל-יְשִׁינֵי אֶרֶץ :

הַשָּׁמַיִם לְבִשׁוֹ סִפִּיר וְאַרְגָּמָן,
עֲפָעָפִי שַׁחַר יְשׁוּשִׁים וּמְשִׁיבִים כָּל-חַי,
וְכִבִּי בָקָר אֲבָדוֹ הַלֵּם, נָסִים
מִלִּפְנֵי הוֹד הַדְּרַת פְּנִיָּהֶם :

בְּשַׁעֲרֵי זָבוּל כּוֹכְבִים אֲדָמוּ מִפְּנִינִים
הַשֶּׁמֶשׁ מִחֻפְתּוֹ שֶׁשׁ לְרוֹץ אֶרֶץ,
עֲבִי שְׁחָקִים מִבְּרִיקִים כִּבְרֵק אֶדֶם
וְכוֹהֵב מוֹפֵז כֶּסֶף אֶת פְּנֵי הַשָּׁדָה :

פִּתְחוּ הַשְׁלֹשָׁנִים, וְנוֹצִצִים לְקִרְאָתוֹ
אֲגִלִּי מַל בָּקָר אֲשֶׁר עָלִיהֶם שׁוֹכְבִים :
הַדּוֹדָאִים נִתְּנוּ רִיחַ, נוֹזְלִים בְּשָׁמַיִם,
וְעוֹלֹז הַשָּׁדָה וְכֹל אֲשֶׁר בּוֹ צוֹמַח :

יִיקֶן אִישׁ הַשָּׁדָה לְמַהֵר לַעֲבוֹדָתוֹ
בְּקוֹל שִׁיר וְרֵגֶן מִפֶּתַח וּמִשְׁדָּד אֲדָמָתוֹ •
יַעַר וְכָל-עֵץ בּוֹ מְרִיעִים לְקוֹל צִפְרִים,
לַעֲוָה בְּמוֹעֵף, וְלִשִׁיר בְּשִׁירִים :

O Schöpfer! was ich seh', sind deiner Allmacht Werke,
Du bist die Seele der Natur;
Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,
Du giebst den Winden Flügel zu,
Du leihst der Nacht den Thau, womit sie uns befeuchtet,
Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedreht,
Der Schachten Erz aus Sand geschmolzt;
Du hast das Firmament an seinem Ort erhöht,
Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme blä't und mit dem Schwanze stürmet
Hast du die Abern ausgehöhlt;
Du hast den Elephant auf Erden aufgethürmet,
Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber
Gegründet auf den leeren Ort,
Das ungemessne All, begrenzt nur durch sich selber,
Hob aus dem Nichts dein einzig Wort.

אתה אלהים! לְבָרֶךְ עֲשִׂיתָ כָּל-אֱלֹהִים.
 יִצְרֶתָ אֵף עֲשִׂיתָ. אַתָּה חַי עוֹלָמִים!
 אֹדֶר בּוֹכְבִּים וּמַסְלֹתֶם, הוֹדֵר שְׁמִשׁ וְעֹזוֹ.
 מַעֲשִׂים כּוֹנְנֵי יָדֶיךָ אֵל אֱלֹהִים!

אַתָּה הַכִּינֹתָ מְאוֹד לִירֵחַ.
 אַתָּה הוּא הַנּוֹתֵן כְּנָפִים לְרוּחַ
 אַתָּה מוֹרִיד שְׁכָבֶת הַפֶּלַעַל עַל הָאָרֶץ
 תֹּאמַר לְבוֹכְבִּים, סִבּוּ, שׁוּבוּ, וְנוּחוּ •

מַחְמֵר וּמֵאֲבָק הַעֲמֶדֶת הַרְרֵי עֹז.
 וּתְתִיד בְּסֶתֶם חוֹל לְעִפְרוֹת זָהָב;
 יִסְדֶּתָ גִבְעוֹת עוֹלָם מִיָּמֵי קָדֶם.
 עֲבִי שְׁחָקִים כְּלָבוּשׁ כְּפִיתֶם סָבִיב •

אַתָּה חֲצַבְתָּ עֶרְקֵי תַנִּין הַגָּדוֹל
 שׁוֹפֵךְ מִי הַיָּם בְּאַפּוֹ וּבִכְחוֹ מַרְעִישׁ:
 הַפִּיל צִבְרֶת מַעְפָּר גְּבָה וְתִלּוֹל.
 וְתִתֵּן בְּגֹל עֲצַמָּתוֹ נֶפֶשׁ חַיָּה:

סַפּוֹנֵי שָׁמַי הַשָּׁמַיִם וְצִבְאֵיהֶם,
 חֲתוּלִים בְּרִצּוֹנֶךָ מוֹסְדִים עַל בְּלִי מָה.
 הָאָרֶץ הַזֹּאת אֵךְ בְּגִבּוּלֶיהָ מְגִבֶּלֶת.
 אַתָּה אֹמֶרֶת תְּהִי, וְתִהְיֶי מֵאִן •

Doch dreimal großer Gott! es sind erschaffne Seelen
 Für deine Thaten viel zu klein;
 Sie sind unendlich groß, und wer sie will erzählen,
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher ich bleib' in meinen Schranken,
 Du Sonne blendst mein schwaches Licht;
 Und wen der Himmel selbst sein Wesen hat zu danken,
 Braucht eines Wurmes Lobspruch nicht.

H a l l e r.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante ;
 Nice, mia Nice, addio :
 Come vivrò, ben mio
 Così lontan da te ?

Io vivrò sempre in pene,
 Io non avrò più bene ;
 E tu, chi sa se mai
 Ti sovverrai di me ?

Soffri che in traccia almeno
 Di mia perduta pace
 Venga il pensier seguace
 Su l'orme del tuo piè

גִּדּוֹל וְנוֹרָא מֵהַ נִפְלְאִים מַעֲשֵׂיךָ!
 וּנְשָׁמוֹת עֲשִׂיתָ לֹא יוֹכְלוּ שְׁעָרֶם.
 גִּדּוֹלוֹ עַד לְמֵאד וּלְגִדּוּלָתָם אֵין חֶקֶר.
 אֵךְ בְּנֵי בְלִי קֵץ יְבוֹאוּ וַיִּסְפְּרוּ הוֹדֶם:
 נִמְצָא בְלִי מוֹשֵׁג! יִדְעָתִי אֶת־עַרְכִּי
 אֹר שִׁמְשֵׁךְ מֵאֶפֶל הָאֹר לְנִתִּיבָתִי;
 וְלֹא־יֵשֶׁר הַשָּׁמַיִם רוֹפְפִים מִגִּיעָתוֹ
 מֵהַ יִתְּנֵה־לוֹ שְׂבַח בֶּן־אָדָם תּוֹלָעָה?

XXI.

תרגום

הִנֵּה בֹא מוֹעֵד לְכַתְּבִי;
 שְׁלוֹם לְךָ וּלְשְׁלוֹם לְבִי:
 אֵיכָה נָא אֶחֱיָה מֵעַתָּה
 מִרְחוֹק מִיָּפְתִּי?
 הֵה! לֹא־עוֹד אֶמְצָא מְרֻנֶּה.
 רַק רָעוֹת אֲשַׁבֵּעַ שְׁבוּעַ:
 וּלְבַבְךָ מִי הִיֹדֵעַ
 אִם־יָשׁוּב יִזְכּוֹר אוֹתִי?
 אֶף־אִם־כִּי עוֹד לֹא תִחַפְּצִי.
 אֶת־אֶל־נָא בְּשָׁמִי תִקְצִי;
 וּבְכָל־אֶרֶץ אֶת־נִסְעָת
 אֶל־נָא תִשִּׂי עֲנוּתִי.

Sempre nel tuo cammino,
Sempre m'avrai vicino;
E tu, chi sa se mai
Ti sovverrai di me ?

Io fra remote sponde

Mesto volgendo i passi,
Andrò chiedendo ai sassi :
La ninfa mia dov' è ?

Dall'una all'altra aurora
Te andrò chiamando ognora ;
E tu, chi sa se mai
Ti sovverrai di me ?

Io rivedrò sovente

Le amene Piagge, o Nice,
Dove vivea felice,
Quando vivea con te.

A me saran tormento
Cento memorie e cento ;
E tu, chi sa se mai
Ti sovverrai di me ?

זכרוני בְּחִלּוֹתֶיךָ
 יְהִי־נָא קָרוֹב אֵלֶיךָ :
 וּלְבָבְךָ מִי הַיּוֹדֵעַ
 אִם יָשׁוּב יִזְכֹּר אוֹתִי ?

אֲנֹכִי אֲבֵל חֲלָכָה ,
 עַתָּה בִּקְצֵה תָבֵל אֲלֵכָה ,
 אֶל־כָּל־אֶבֶן וּלְכָל־סֵלַע
 אֲזִי אֲשָׁאֵל , אִי רָעִיתִי ?

אֶקְרָאךָ בְּאִשֶּׁר אֲשַׁכֵּנָה
 מִתִּימָנָה הַצְּפוֹנָה :
 וּלְבָבְךָ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

הֵהָ! עֵינִי , הֵן עוֹד אֶתְנָה
 כָּל חֲלָקָה טוֹבָה תִּרְאֶינָה ,
 זֶה עַל־דְּרוֹב שְׁלוֹם וְעִנֵּג
 גִּרְתִּי בָּהּ אֶת־יוֹנְתִי .

עַל זִכְרוֹן טוֹבוֹת חֲדָלוּ
 עֲצֻמוֹתֵי אֲזִי בְּהִלּוֹ :
 וּלְבָבְךָ מִי הַיּוֹדֵעַ
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme ;
La si languiva insieme ;
E tu, chi sa se mai
Ti sovverrai di me ?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fè !

Oh Dio ! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio ! chi sa se mai
Ti sovverai di me ?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè :

אָז אָמַר : פֹּה עַל־הָעֵין
 הִיא הִרְחִיקָה מִנִּי עֵין ;
 הָאִמָּנָם אַחֵר שָׁכְבָה ,
 וְתֵבֵא בְּבֵרִית אֵתִי :

פֹּה מְשֻׁשׁ קָרוֹב יִחְלָנוּ ,
 לֵהֵב חֶשֶׁק שֵׁם אֶבְלָנוּ :
 וּלְבַבְךָ מִי הִי־דָע
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

בְּמָה אָז יִרְצֻנוּ , בְּמָה ,
 שֵׁם בְּאִשֶּׁר מְשַׁכְּנֶךָ שְׁמָה ,
 לֵאמֹר לָךְ : אֵל־נָא תִמָּאֵסִי
 חֲבֹתִי וְאַמּוֹנֹתִי !

בְּרִאוֹתֶיךָ רַבִּים יִכְרְעוּ ,
 וּבְמִרְת רִוְחָם יִדְמְעוּ ,
 הֵהָּ לְבָבְךָ מִי הִי־דָע
 אִם יָשׁוּב יִזְכֹּר אוֹתִי

בִּי תִשְׁאִירִי רֹאשׁ הַנָּשֶׁק ,
 בְּלִבִּי מַחֵץ הַחֶשֶׁק ;
 זְכֹרִי זֹאת , יָפָה : וּזְכֹרִי
 בִּי חָנֹם כָּל־אַהֲבָתִי .

Pensa, mia vita, a questo
Barbaro addio funesto ;
Pensa—Ah ! chi sa se mai
Ti sovverrai di me ?

XXII.

SONETTO DEL MARINI.

Aprè l'uomo infelice allor the nasce,
In questa vita di miserie piena,
Pria ch'al sol, gli occhi al pianto, e nato appena
Va prigionier fra le tenaci fasce.

Fanciullo poi, che non piu latte il pasce,
Sotto rigida sferza i giorni mena.
Indi, in età più ferma e più serena,
Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
Fatiche e morti, infin che curvo e lasso
Appoggia a debil legno il fianco antico !

Chiude alfin le sue spoglie angusto sasso,
Ratto così, che sospirando io dico ;
Dalla culla alla tomba è un breve passo.

צָרָתִי יָפָה , הִבֵּינִי ;
 בִּינִי נָא אֵיךְ תַּעֲזֹבֵנִי
 בִּינִי נָא — הֵהּ ! מִי יִדְרַע
 אִם-יִזְכֹּר לִבֶּךָ אוֹתִי ?

כנור נעים

XXII.

יִפְתָּח אֲנוֹשׁ אֲנוֹשׁ בְּיוֹם הַלֵּלֶת
 עֵינָיו בְּקוֹל דְּמָעָה וַיִּזְרְמִים ?
 אֹז בִּשְׂבִי יֵלֶךְ , וְהַמִּלֵּלֶת
 חֵישׁ תַּחֲבוֹשׁ אוֹתוֹ בְּבִנְחָשִׁיתִים :

יִגְדֵּל , וְהַמְלָמֵד בִּיד שְׁקֵדֶת
 נֶצֶב לְעֻמָּתוֹ כְּאִישׁ בִּינִים ;
 אַחֵר יִבְקֹשׁ חוֹן וּבֵת נְחֻמָּדֶת ,
 וַיְהִי עֵמֶל נִפְשׁוֹ מִלֵּא חֲפָנִים

כְּמָה וְכְמָה אַחֲרָיו יִדְלָקוּ ,
 הוֹזוֹת וּמִכְאוּבוֹת , זָרַע וַיִּגְיַע ,
 עַד-אִם שְׁחוֹחַ יַחֲזִיק בְּפִלֶּךָ !
 יִגֹּעַ מִהֲרָה קָל , שְׂאוּלָה יֵלֶךְ :
 עַל-כֵּן בְּאַנְחָתִי אָנִי אֲבִיעַ :
 לָדָה וַיּוֹם מִיָּתָה מָעַט רָחֲקוּ .

שמואל דוד לוצאטו

XXIII.

Non ebur, neque aureum &c.

Hor. Od. 18. L. 2.

לא היכלי עֲנָג, מַצְפִּי שֵׁן וְכֶתֶם,
 לא אֶרְמוֹנֵי שֵׁשׁ, בְּנֵי עֲמוּדֵי אֶרֶז,
 לא שְׂכִיזוֹת חֲמֹדָה (מִתֵּת הַשְּׁפָע)
 וּסְגֻלוֹת מְלָכִים נְחוֹנוֹתֵי אֲנָכִי;
 אֲדָרֶת שְׁנַעַר גִּוִּי בְּגָאוֹן וְהוֹד
 בֶּל תִּבְסֶּה, וּגְלוּמֵי תִכְלֶת;
 לֵב שִׂמְחַ חֶלְקִי, וְרוּחַ אֲמוּנָה.
 וְאֵתִי עֲנֵי רִזְנִים יִדְרֶשׁוּן,
 סוּד עָמִי לְהִמָּתִיק, עָמִי הַתַּעֲלֵם;
 שִׂמְחַ בְּחֶלְקָה קִטְנָה אַחַת
 סֶלֶף שְׁנֵאָה נִפְשֵׁי וְחִלְקוֹת;
 יוֹם חֲדָשׁ וְשָׁנָה חֵישׁ יִחְלַפּוֹן
 בְּגַעִימִים לִי, וְרוֹב שְׁלוֹם—
 אֶתָּה, רַחֲב נִפְשׁ! בִּשְׁעָרֵי מוֹת
 גְּדוּלוֹת עוֹד תִּבְקֶשׁ אֶתָּה;
 תַּחֲצוֹב בְּאַפְסֵי אֶרֶץ שֵׁשׁ,
 טִירָה בְּנוֹת וְאַרְמוֹן נֶצַח.
 תִּרְשִׁישׁ תִּשְׁלַח קַחַת אֶלְמוֹג

הָבִיָּא אָרְזֵי וְשֵׁן מְרַחֲקִים •
 עֲנִי תַגְזוֹל יָתוֹם דִּבְאֵת
 דָּם נָקִי תִשְׁפּוֹד בָּרָם לַעֲשֹׁק
 אֲרָמוֹן תַּגִּיעַ בְּאֲרָמוֹן פֹּה •
 בָּרָם שֵׁם בְּבָרָם עַד אֵין קָצָה •
 אָוִיל! הַמָּוֶת לִפְתַּח רוֹבֵץ •
 וְאַתָּה אֵין דִּי לָךְ עִיר וּמְלָאָה? •
 מַעֲזוֹן צַר יִשְׁפֹּק לָךְ מִהֲרָה •
 מַעֲזוֹן רַמּוֹה בְּחִשְׁבַּת קֶבֶר •
 נַפְשֶׁךָ אָוִיל! בַּל תִּשְׁבָּע? •
 בָּסִיל! בְּמַנְדָּה יַחֲסֹר תִּמְדִּיר? •
 פִּיהוּ עַד אֲרִגְיָעָה יִפְצָה
 הַקֶּבֶר, וְאַתָּה לֹא הִיִּיתָ! —
 שֶׁקֶר הַזֶּהֱב הַבֵּל הַפּוֹ •
 חֲנָם! מְמוֹת לֹא יִמְלֹט •
 גַּם מִשָּׁל גַּם עֶבֶד יַחֲתוֹ •
 כִּי יִתֵּן קוֹלוֹ הַמָּוֶת, יִגְזֹר •
 וְשִׂאוֹל עַד מִהֲרָה יִבְלַעְמוּ •

ברוך שענפעלד

REGISTER OF WORDS

EXPLAINED IN THIS WORK.

(I.) Refers to the First Part, 4th Edition, the figures refer to the Page.
The figures without any mark before them, refer to the Etymology and Syntax,
4th edition.

א

50 אִשָּׁה	172 אָחֹר	83 אָוִיל	52 אָזֵר	I. 31 אָב
I. 46 אִישָׁה	.. אַחֲרִית	172 אִוְלִי	49 אַנְרֵת	106 אָבֵר
I. 67 אִישׁוֹן	.. אַחֵר	.. אִוְלָם	65 אַנְרוֹף	.. אָבֵר
172 אָךְ	.. אַחֲרִי	70 אָוֶן	83 אִיר	84 אָבִדוֹן
20 אָכַל	65 אַחֲרִית	67 אִוְכֶן	26 אָדוֹן	131 אָבָה
.. אָכַל	172 אָט	171 אִוֶּם	201 אָלְנִי	.. אָבָה
.. אָכַל	I. 26 אִי	66 אִוְצֵר	65 אִדִּיר	172 אָבִוּי
78 אָכִילָה	172 אִי, אִיָּה	58 אִוְרָה, אִוְרָה	33 אָדָם	65 אָבִיוֹן
169 אָכֶן	.. אִיךְ, אִיכָה	48 אִוֶּת	5 אָדָוֶם	I. 36 אָכַל
63 אָכֵר	137 אִיב	172 אִוְ, אִוְי	81 אִדְרֵת	45 אָבִיב
172 אָל	57 אִיב	131 אָזֵל	131 אָהֵב	172 אָכַל
4 אָל	I. 46 אִיכָה	63 אָזֶרַח	.. אָהֵב	49 אָכֶן
37 אָל	70 אִיל	26 אָוֶן	15 אָהֶבָה	I. 33 אָבִנָּס
79 אָלָה	I. 46 אִיל	48 אָח	172 אָהָה	49 אָכֶק
I. 37 אָלָה	170 אִין, אִין	.. אָחוֹת	71 אָהֵל	34 אָבֵרָהֶם
97 אָלָה	37 אִיפָה	91 אָחֵד	172 אִו	141 אָנֹז
99 אָלָהִים	172 אִיפָה	.. אָחֵת	247 אִוְדוֹת	I. 37 אָנְדָה
172 אָלָז	.. אִיפָא	131 אָחֹז	172 אִוִּי	66 אָנָם
.. אָלָלִי	33 אִיש	.. אָחֹר	.. אִוִּיה	I. 37 אָנָן

אָרמון •	אָפּרעם 65	אָנו אָנחננו 29	אַמֶּת 46	אַלֶּם 73
אַרץ 26	אַצֵּל 172	אַתָּה אֶת 172	אַמון 68	אַלְמָנָה 184
אַיש 4	אַצִּבֵּעַ I. 67	אַתָּם אֶתָּן 172	אַסר 13	אַלֶּף 50
אַשור 46	אַורב 73	אַסיר 57	אַמֶּר 172	אַם 46
אַשם 164	אַרבע 91	אַסר 132	אַמָּנִים 171	אַם 171
אַשור 99	אַרבעים 92	אַסר 131	אַמֶּש 53	אַמָּה 171
אַת 172	אַרי , אַרְיָה 72	אַף 75	אַמֶּתַחַת 82	אַמָּנָה 142
אַתְמוֹל 172	אַרוֹת 50	אַף בִּי 172	אַן אָנָה 172	אַמֶּן 171
אַתון 48	אַרְנָם I. 33	אַפֶּס 172	אַנָּא 171	אַמֶּן 47
אַתָּה 131	אַרְךָ 71	אַפָּה 131	אַנֶשׁ I. 73	אַמָּנָה 46
אַתִּי , אַתִּי 172	אַרם 33	אַפֶּר 57	אַנִי אָנֹכִי 29	

ב

בָּרוּךְ 26	בַּעֲבֹד 172	בְּבוֹרָה 78	בֹּשֶׁת 138	בָּאָר 49
בָּרֶךְ 107	בָּעַר 107	בְּכוֹר 101	בָּחוּן 163	בָּאָר 107
בָּרֶךְ 172	בָּעַר 172	בֶּל 172	בָּחוּר 124	בָּאָר 133
בָּרָכָה 63	בִּקְבוּץ I. 33	בְּלִי 172	בָּטָח 241	בָּגֵל 70
בָּרֶךְ 107	בִּקֵּר I. 55	בְּלִעְרִי 172	בָּטָן I. 78	בָּגֵל 172
בְּרִית 57	בִּקֵּר 53	בְּלִי 16	בִּין 172	בָּהֶז 181
בְּרִיל I. 33	בִּקֵּשׁ I. 66	בִּלְע 16	בִּינָה 78	בָּהֶלָּה 63
בִּשָּׁל 116	בִּר 163	בִּלְעֵל 172	בִּית 72	בָּהֶמָּה 81
בִּשְׁם I. 45	בִּר 75	בִּין 27	בְּכוֹר 145	בָּהֶרֶת 161
בִּשָּׁר 127	בִּרָה 87	בִּת 50	בְּכָה 76	בֹּר I. 31
בִּשָּׁר 69	בִּרָא I. 47	בִּעַל 84	בְּכִיָּה 172	
בְּתוּלָה 49	בִּרְח 48	בֹּנָה 83		

ג

גָּבוֹר 65	גְּבִירָה 80	גָּבִיר 64	גָּבִיר I. 72	גָּבִיר 77
גָּבוֹל 172	גְּבוּרָה 37	גְּבוּרָה 81	גָּבִיר 145	גָּבִיר 145

* A palace.

78 זַעֲרָה	173 זַם	154 זַיל	83 זָו	47 זָרול
16 זָר	47 זָמל	74 זָל	48 זָוי	71 זָדל
I. 36 זָרָר	21 זָן	190 זָלָל	133 זָורל	116 זָדל
I. 33 זָרָן	זָנן	145 זָלה	65, 16 זָור	78 זָדלה
זָנָר	67 זָנב	66 זָלורת	137 זָוע	72 זָדי
I. 35 זָנָם	149 זָנבה	190 זָלָעד	70 זָזל	121 זָדע
128 זָנָת	I. 72 זָנע	154 זָלל	I. 27 זָיא	70 זָדר

ד

40 דָּרָך	154 דָּלָג	127 דָּין	14 דָּנָל	47 דָּב
164 דָּרָש	41 דָּלָת	49 דָּור	I. 31 דָּור	13 דָּבר
דָּרָש	66 דָּם	172 דָּי	65 דָּוד	דָּבָר
I. 35 דָּנָשָא	82 דָּעַת	74 דָּל	132 דָּוד	דָּבָש
I. 41 דָּרָבן	I. 27 דָּעה	I. 27 דָּבורה	I. 37 דָּין	67 דָּג

ה

152 הָלָאָה	171 הָלָאָה	170 הָנָה	172 הָוי	31 הָא
35 הָר	I. 64 הָלָף	147 הָיה	167 הָן	172 הָאָח
172 הָרָבָה	161, 16 הָלָף	52 הָון	29 הָוא	167 הָבָה
I. 66 הָרָג	152 הָלָל	169 הָיום	הָיא	66 הָדָם
63 הָרִיוֹן	הָולָל	170 הָיָיב	הָמָה	37 הָור
102 הָתל	231 הָדָק	172 הָלֹום	הָנָה	168 הָנָה

ז

36 זָרה	66 זָמן	17 זָבר	45 זָהב	I. 32 זָאָב
64 זָר	124 זָעָק	זָכָרון	168 זָולָתִי	83 זָבָח
37 זָרע	127 זָעָקה	I. 69 זָמִיר	I. 30 זָיק	97 זָה זֹו
118 זָקון	63 זָר	151 זָמָם	72 זָית	זָאת

ח

חָרַב 80	חֲמִישִׁי 94	חָלָל 133	חִי , חִיָּה 11	חֶבֶק 166
חֲרָבָה ..	חֲמִישִׁית ..	חָלַם 132	חִיָּה 148	חִבְרֹנָה 78
חָרַב 187	חֵן 169	חָלַק 70	חַיִּים 141	חֵן I. 31
חֲרָדָה 79	חֹנָם ..	חָלַק 88	חָמָא 164	חָד 89
חָרִי 72	חֲנֹן 164	חָם I. 31	חֵיל 72	חָדָשׁ 87
חָרִן 41	חֲנִית 49	חָמַד 123	חָדָה 75	חָדָשׁ 142
חָרַס 10	חָסֵד 87	חָמָה 51	חָכָם 69	חֹחַ 64
חָרַף 37	חָסִיד 154	חָמָה I. 46	חָכְמָה 80	חֹמֶם I. 31
חֲרָפָה 80	חֲסִידָה 47	חָמָה 10	חָכָם 5	חֹל ..
חָרַשׁ 63	חָסֵר 123	חָב 48	חָלָב 11	חֹם 37
חֲרַשׁ ..	חָסְרוֹן 65	חָמוֹת ..	חָלָב ..	חֹץ 172
חָשַׁב 5	חָפֵץ 118	חָמָם 166	חָלֻבָּנָה ..	חֹה 77
חֲשָׁד I. 45	חָצִי 95	חָמֵץ 89	חָלְבוֹן ..	חֹה I. 27
חֲשָׁד ..	חָצֵר 26	חָמוֹר 48	חָלָה 105	חָזִין 63
חֲשָׁד ..	חֲצֹצֶרָה I. 35	חָמָר 202	חָלָה ..	חָזַק 107
חֲשָׁף ..	חָק 75	חָמְרִים ..	חָלוֹם 163	חָזַק ..
חָתָן 48	חָקֵר 154	חָמָשׁ 91	חָלוֹן 49	חָזָקָה 150
חָתָן 72	חָקָה 78	חֲמִשִּׁים 93	חָלִי 72	חָזַק 88

ט

טָנָא I. 27	טָלָה I. 27	טָגַב 149	טַבְעַת 49	טָהוֹר 68
טָעַם 150	טָמָא 70	טָוֵר I. 31	טָבַל 132	טָהַר 107
טָרַם 149	טָמָא 107	טָד ..	טָוֵב 85	טָהַר ..

י

יָדָע 18	יָדִירוֹת 57	יָדוֹת 51	יָזַר 162	יָבֵשׁ 134
יָוֵם 37	יָה I. 27	יָרִיד I. 32	יָד 30, 51	יָגוֹן 68

I. 27 יריעה	65 יקר	134 יסר	118 יכל	167 יומם
70 ירה	134 ירא	76 יפה	81 יכלת	132, 47 יונה
24 ישב	I. 66 יראה	150 יצא	135 ילד	39 יוסף
134 ישן	134 ירד	137 יצב	45 ילד	I. 27 יופי
70 ישן	44 ירדן	יצנ ..	161 ילך	172 יחד
154 ישע	33 ירושלים	יצע ..	45 ילדה	162 יטב
84 ישר	156 ירה	יצק ..	74 ים	I. 46 יי
33 ישראל	10 ירח	יצר ..	137 ינח	49 יין
70 יתר	ירח ..	יצת ..	134 ינק	166 יכח

כ

81 כפרת	44 כנען	162 כול	44 כהן	64 כאב
126 כשדים	127 כנור	75 כל	169 כון	12 כבד
119 כרת	69 כנה	89 כלב	100, 169 כן	כבד ..
I. 33 כרכב	49 כסא	21 קלה	62 כוס	כבור ..
154 כרם	150 כסה	78 קלה	64 כח	כברות ..
44 כרמל	66 קסות	54 קלי	108 כחש	כבד ..
66 כתב	83 כסיל	50 קליות	172 כי	כפש
107 כתב	81 כסמט	162 כלכל	64 כים	כבשה ..
57 כתנת	45 כסף	150 כלמה	37 קכה	67 כנישן
70 כתף	128 כעם	170 כמה	67 כוכב	74 כד
81 כתר	I. 31 כף	173 כמז	כבר ..	37 כה

ל

65 לוח	11 לבנה	69 לבן	69 ללב	172 לא
48 לוי	לבנון ..	11 לבנה	173 לבד	132 לאה
142 לון	154 לבש	לבנה ..	65 לבוש	172 לאט
72 לחי	173 לו לולא	לבנה ..	I. 27 לביא	52 לב

179 לָץ	88 לַעֲנָה	107 לָמַד	149 לָבַד	38 לָחָם
130 לָקַח	168 לָפְנֵי	173 לָמַעַן	169 לָבוֹן	72 לֵיל
3 לָשׁוֹן	169 לָפְנִים	לָעֲמֹת ..	15 לָמַד	27 לֵילָה

מ

7 מַעֲלָה	81 מַלְחָמָה	173 מָחָר	167 מֵהָר	173 מָאֹד
85 מַעֲנָה	68 מַלְיָן	מַחֲרַת ..	מֵהָרָה ..	50 מָאָה
79 מַעֲרָה	7 מָלָךְ	מַחֲוֹץ ..	מוֹדַע L 67	84 מָאוֹד
76 מַעֲשֶׂה	מָלָךְ ..	1. 26 מַחֲתָה	173 מוֹל	173 מַאֲז
73 מַעֲשֶׂה	מַלְכָּה ..	21 מִטָּה	82 מוֹלֶדֶת	51 מַאֲנִימִים
167 מַפְנֵי	65 מַלְכוּת	מִטָּה ..	67 מוֹסֵר	173 מַאֲיִן
73 מַפְתָּח	84 מַלְקֵשׁ	173 מִטָּה	66 מוֹסֵר	21 מַאֲכָל
25 מָצָא	51 מַלְקָחִים	65 מִטְמוֹן	74 מוֹנֵעַ	מַאֲבֵלָת ..
81 מַצֵּבָה	27 מַמְלָכָה	27 מִטָּע	79 מוֹעֲצָה	154 מָאֵם
126 מַצֹּה	82 מַמְשָׁלָה	51 מִים	74 מוֹפֶת	1. 37 מַבּוּל
141 מַצּוֹלָה	79 מָנָה	64 מִין	66 מוֹצָא	68 מִבִּין
101 מַצְרִים	7 מַנְעוּל	77 מָכָה	74 מוֹקֵשׁ	84 מְבִישָׁה
189 מַקְרֵשׁ	52 מָנַע	78 מָכָה	66 מוֹרָא	173 מְבִיט
68 מָקוֹם	78 מַסָּה	127 מָכַר	1. 27 מוֹרָה	1. 37 מָנָל
15 מָקוֹד	67 מָסָד	185 מַכְתָּב	79 מוֹרָשָׁה	63 מָגֵן
73 מָקָל	73 מַסְבֵּן	73 מַכְתֵּשׁ	85 מוֹשֵׁל	27 מָנָלָה
21 מַקְנָה	מַסְמֵר ..	70 מָלֵא	138 מוֹת	39 מַדְבֵּר
66 מַקְרָא	67 מַסַּע	84 מַלְאָךְ	70 מָוֶת	18 מִדָּה
88 מָר	1. 36 מַסְפָּר	53 מַלְאָכָה	73 מְזֻבָּח	מָדָר ..
1. 31 מָר	75 מַעוֹז	65 מַלְבוּשׁ	65 מְזוֹמֹד	170 מַדּוּעַ
142, 75 מַרְאָה	66 מַעֲטָם	1. 37 מָלָה	47 מַחֲנָה	27 מַדַּע
163 מַרְגֵּל	7 מַעִיל	13 מָלַח	95 מַחֲצִית	100 מָה
41 מָרָה	72 מַעֲזֵן	מָלַח ..	4 מַחֲשָׁבָה	162 מַחֲמָה
1. 36 מַרְדּוּת	7 מַעֲלָה	31 מָלַח	83 מַחֲתָה	168 מַאֲן

מִתָּנ 83	מִשְׁפָּט 27	מִשְׁפָּלֶת 84	מִשְׁנֹב 67	מִדְּרֵי 142
מִתּוֹק 88	מִשְׁנָה 77	מִשָּׁל 52	מִשְׁחִית 65	מִרְבָּה 63
מִתִּי 171	מִשְׁמֶרֶת 81	מִשָּׁל 126	מִשְׁבֵּן 67	מִשָּׂא 66
מִתְנַה 17	מִשְׁקָל 22	מִשְׁפָּחָה 53	מִשְׁפָּרֶת 81	מִשְׁפָּר 19

נ

I. 33 נֶרֶךְ	I. 81 נָם	נָחַת 46	נָנַע 132	I. 33 נָאֵר
נֶרְדֵּף 5	נִסְמָךְ 55	נָחַם 124	נֶר 52 I.	נָאוֹה 89
נִשָּׂא 156	נָעַל 7	נָטָה 21	נֶרְבָּה 79	נָאֲנָח 106
I. 45 נִשָּׂא	נָעַר 26	נָטַע 27	נֶרִיב 68	נָאִין 108
נִשְׁבַּע 106	נִעְרָר 41	נִיסָן 45	נִהַג 108	נָבֹן 142
I. 45 נִשְׂיָא	נָפַל 24	נָכָה 133	נָהֵם 85	נָבִיא 41
נִשְׂיָם 50	נִפְרָד 55	נָכַרִי 49	נָהָר 35	נָבַל 154
נִשְׁמָה 154	נִפְשָׁשׁ 128	נָכַר 123	נָחַח 173	נָבִלָה 79
I. 77 נִשָּׁף	I. 32 נִץ	נָכַרְיָה 49	נָחֵלָה 84	נָנֵב 41
נִשָּׁק 132	נָצַח 37	נָכַסָּף 105	נָחֵלָה 105	נָנִבָה „
נָתַן 130	נָצַב 132	נָלָחַם 106	נָחֲמָה 63	נָנָד 84
נָתִיב 52	נָר 64	נָמָלָה 52	נָחֲשֶׁת 45	נָנֵשׁ 24

ס

סָפַר 154	I. 32 סָם	סָפָר 78	סוֹחַר 73	סָבַב 151
סָקַל 107	סָעָרָה 11	סָל 74	סוֹם 57	סָבָה 182
סָקַל „	סָף 74	סָלָם 31	סוֹיָי 44	סָבִיב 173
סוֹחַר 80	סָפָר 27	סָלַע 142	סוֹחַרָה 162	I. 32 סוֹר

ע

עֲבָרִית 43	עָבַר 127	עֲבוּדָה 76	עָבַד 133	עָב 16
עָמוֹן „	עָבָר 43	עֲבָמִיט 16	עָבָד 35	עָב 84

I. 54 עֶרֶב	69 עֶנֶף	80 עֶלְמָה	80 עֶזֶר	43 עֶבְרִי
73 עֶרֶב	44, 66 עֶנֶק	169 עֶלָם	עֶמְרָה 79	I. 77 עֶגֶל
62 עֶרוֹם	13 עֶסֶר	171 עֶם	עֶמְרֶת 57	60 עֶד
80 עֶרְמָה	.. עֶפֶר	.. עֶם	עֶיר 57	173 עֶד
65 עֶרִיץ	45 עֶפְרַת	123 עֶמֶד	עֶיר 72	עֶד "
149 עֶשָׂה	4 עֵין	65 עֶמוֹד	עֵין 51, 46	I. 27 עֶדִי
I. 57 עֶשֶׂב	79 עֶצָה	171 עֶמִית	עֵיף 117	עֶזְבֵּב 67
.. עֶשָׂה	68 עֶצְבוֹן	173 עֶמְדִי	עֶבְרִי I. 33	עֶול 7
13 עֶשֶׂן	52 עֶצֶל	155 עֶמִישָׁא	I. 32 עֶבְרִישׁ	עֶוֹלָל "
.. עֶשֶׂן	133 עֶעֱלָה	203 עֶמֶק	עֶל 7	עֶוֹף 11
133 עֶשֶׂר	85 עֶצֶם	171 עֶמֶת	עֶלֶג 73	עֶור 64
83 עֶשִׂיר	26 עֶצוֹם	I. 27 עֶנוּה	עֶלָה 7	עֶלְ 70
91 עֶשֶׂר	173 עֶקֶב	72 עֶנִי	עֶלָה "	עֶלְלָה "
92 עֶשְׂרִים	70 עֶקֶב	69 עֶנֶב	עֶלָה "	עֶוֹן 127
169 עֶת	ער I. 70	29 עֶנָה	עֶלִי "	עֶזֶר 73
.. עֶתָּה	ערב I. 69	36 עֶנֹן	עֶלְיוֹן "	עֶז 75

פ

126 פֶּשַׁע	26 פֶּקִיד	71 פֶּעַל	I. 27 פֶּלֶא	79 פֶּאָה
74 פֶּרֶת	I. 32 פֶּר	173 פֶּעַם	פֶּלְגֶשׁ 76	132 פֶּנֶע
173 פֶּתָאוֹם	I. 35 פֶּרֶד	.. פֶּעֲמִים	פֶּן 168	18 פֶּדָה
108 פֶּתַח	248 פֶּרְכָּת	65 פֶּעֲמוֹן	פֶּנָה 149	I. 27 פֶּה
.. פֶּתַח	72 פֶּרִי	110 פֶּקֶד	פֶּנִים 50	173 פֶּה
73 פֶּתִי	68 פֶּרוֹזוֹן	115 פֶּקֶד	פֶּעַל 22	I. 32 פֶּז
16 פֶּתָגֹם	127 פֶּשַׁע	.. פֶּקִיד	פֶּעַל "	I. 62 פֶּחֶד

צ

164 צִדֵּד	64 צִדִּיק	74 צִד	72 צִבִּי	53 צִאֵן
.. צִוְּה	79 צִדְקָה	126 צִדֵּק	צִבְיָה "	66 צִאֲצֵא

צָר 64	צָפָה 76	צָמָא 143	צֵל 27	צִיד 236
צָרָה 78	צָפָה 190	צָמַח 106	צָלָה 46	צִידָה 78
צָרִי 72	צָפּוֹר 65	צָמַח ..	צָלָל 27	צִיץ I. 32
צָרִי ..	צָפִיָּה 76	צָעִיר 88	צָלַע 69	צִיר 127

ק

קָרַב 13	קָעֶרָה 78	קָל 88	קוּץ I. 32	קָבַר 142
קָרַב ..	קָץ 75	קָלָל 152	קוֹר 37	קָבַר 83
קָרְבָּה ..	קָצָה 141	קָמֵץ 71	קָחַת 130	קָחַת 46
קָרְבּוֹ ..	קָצַר 21	קָמָה 78	קָטָן 47	קָדֵשׁ 23
קָרִיָּה 83	קָצִיר ..	קָן 75	קָטָן 87	קָדֵם 127
קָרָן 149	קָצַר 70	קָנָאָה 89	קָטָרַת 46	קָדֵשׁ 71
קָרָשׁ 204	קָצִין 52	קָנָה 21	קָיָם 139	קָדֵשׁ 176
קָנָשָׁה 89	קָרָא 25	קָנָה 77	קָיִר 64	קוֹל 57
קָשָׁת 49	קָרֹב 13	קָנָה ..	קָיִץ 52	קוֹם 137

ר

רָעָה 48	רָמָה 190	רָחִים 51	רָגַל 163	רָאָה 25
רָעִיָּה 88	רָנָה 83	רָחַל 132	רָנַע 26	רָאָה 76
רָצוֹן 83	רָנָן 154	רָחִמִּים 50	רָדַף 107	רָאָשׁ or רָשׁ 62
רָצַח 52	רָע 52	רָחוֹק 101	רָדַף ..	רָאָשׁ 7
רָצַח 107	רָע 83	רָיַח I. 69	רָוַח 4	רָאָשִׁית ..
רָשָׁע 83	רָעֵב 117	רָיָם 173	רֹב 137	רָאָשׁוֹן ..
רָק 172	רָעֲבוֹן 68	רָיָשׁ 62	רִיב ..	רֵב 142
רָק I. 32	רָעָה 77	רָךְ 74	רֹדֵץ 52	רְבוּא 51
רָקֵב 84	רָעָה 142	רָכּוּשׁ 133	רָחֵב 71	רְבִיעִי 94
רָקִיעַ 10	רָעָה 150	רָם 64	רָחוֹב 52	רָגַל 46, 14

ש

163 שְׁמִיעַ	48 שְׁמַע	163 שְׁלַח	83 שֹׁם	64 שְׂאֵר
51 שְׁמֵרָה	84 שְׁמוּעָה	63 שְׁלַחֵן	1. 32 שֶׁה	שְׂאֹר ..
48 שְׁפָחָה	16 שְׁמֵר	65 שְׁלִמּוֹן	83 שְׁוֹעָה	65 שְׂאֲרִית
27 שְׁמַם	14 שְׁמֵר	149 שְׁלָל	50 שֹׁק	81 שְׂאֵל
41 שְׁמִם	36 שְׁמֵר	שְׁלָם ..	85 שְׁוֹקֵק	149 שְׂאֵל
שְׁמִמָּה ..	10 שְׁמִישׁ	80 שְׁלִמָּה	67 שְׁוֹשֵׁן	63 שְׁבִנֵּעַ
69 שְׁמֵן	75 שֵׁן	68 שְׁלִישׁ	50 שֹׁר	81 שְׁבִלָת
1. 45 שְׁפָר	15 שְׁנָא	91 שְׁלִישָׁה	26 שְׁחַד	64 שְׁבִיל
150 שֶׁק	73 שְׁנָא	94 שְׁלִישִׁי	52 שְׁחַל	83 שְׁבֵט
162 שְׁקָה	15 שְׁנָאָה	92 שְׁלִישִׁים	57 שְׁחַר	94 שְׁבִיעִי
54 שְׁקָר	50 שְׁנָה	173 שְׁלִשׁוֹם	52 שְׁמֵר	93 שְׁבִיעִים
64 שְׁר	78 שְׁנָה	6. 44 שֵׁם	78 שְׁיָכָה	17 שְׁבֵר
שְׁר ..	94 שְׁנִי	173 שֵׁם	42 שְׁיֹר	19 שְׁבִרוֹן
46 שְׁרָה	91 שְׁנִים	80 שְׁמָחָה	שְׁיָרָה ..	91 שְׁבַע
15 שְׁרֵשׁ	שְׁתִּים ..	51 שְׁמִים	116 שְׁכַב	76 שְׁבַת
1. 33 שְׁרִיטִים	11 שְׁעָרָה	80 שְׁמָלָה	107 שְׁכַח	82 שְׁבַת
91 שְׁרִיר	שְׁעִיר ..	49 שְׁמֵן	154 שְׁכָל	19 שְׁבֹרֵר
93 שְׁרִשִׁים	45 שְׁעִירָה	91 שְׁמָנָה	118 שְׁכֵן	שְׁבֵר ..
68 שְׁשֹׁן	70 שְׁעַר	94 שְׁמִינִי	179 שְׁכָר	30 שְׁרָה
88 שְׁשֹׁנָה	69 שְׁעַר	93 שְׁמִנִים	65 שְׁבוֹר	137 שֹׁב
162 שְׁתָּה	11 שְׁעַר	125 שְׁמַע	127 שְׁלֹם	שֹׁב ..

ת

78 תֹּרָה	46 תְּבִנִית	52 תְּבוּאָה	71 תֹּאֵר	62 תָּא
72 תָּנָד	181 תֹּהַ	90 תְּבוּנָה	1. 27 תְּבָה	171 תָּאם
82 תּוֹחֶלֶת	31 תְּהִלָּה	133 תָּבֵן	126 תְּבִל	תָּאמִים ..

46 תַּפְאָרֶת	173 תָּמִיד	I. 32 תֵּל	65 תַּחֲתִית	81 תּוֹלְעָה
31 תַּפְלָה	83 תַּעֲבָה	172 תְּמוּל	66 תִּירָשׁ	87 תּוֹלַעַת
133 תַּרְדֵּמָה	7 תַּעֲלָה	75 תָּם	133 תָּכֵן	56 תּוֹרָה
91 תִּשְׁעָה	65 תַּעֲנוּג	171 תָּם	21 תַּכְלִית	67 תִּשְׁב
94 תִּשְׁעִי	75 תָּה	תָּמִים ..	81 תַּכְלֵת	77 תַּחֲנָה
93 תִּשְׁעִים	149 תַּפֹּשׁ	I. 68 תַּנְבִּיחָה	57 תַּלְמִיד	173 תַּחַת

INDEX

OF

BIBLICAL PASSAGES CITED AND EXPLAINED IN THIS WORK. BY THE
REV. F. ILIFF, D.D., HEAD MASTER OF THE ROYAL
INSTITUTION SCHOOL, LIVERPOOL.

*Note—The * marks the page in the First Part of the Grammar.*

GENESIS.	GENESIS.	GENESIS.	GENESIS.	GENESIS.	GENESIS.	GENESIS.
1: 1. *83	2: 12. *25	4: 2. 246	8: 2. 106	14: 9. 204	18: 29. 204	24: 7. 252
— *87	13. *84	3. 214	5. 106	10. 202	181	12. *88
— 214	— 209	4. 219	— 208	15: 1. 232	256	14. 214
— 236	14. *84	5. 246	8. 230	2. 256	19: 2. *89	— 228
— 246	— 100	6. *88	11. 224	10. 211	— 232	33. *89
2. 181	15. *84	7. *84	12. 231	12. 214	8. 213	34. *89
— 216	16. 228	8. *87	13. 208	13. 210	9. 204	44. 209
3. *87	17. 208	9. 256	21. 247	— 222	12. 213	55. 238
— 218	— 232	10. 227	9. 2. 194	15. 222	13. 225	67. 190
4. *83	— 230	12. *84	18. 185	16: 1. 213	15. 229	226
— 249	18. 227	15. 212	23. 237	5. 253	17. 229	256
5. *85	23. *88	18. 106	24. 224	17: 5. 219	20. 121	25: 1. 231
6. 249	— 106	24. 207	10: 9. 106	18. 264	22. 227	6. 197
7. *83	24. *84	25. *84	21. *90	21. *80	20: 7. 232	9. 121
— *87	— *85	26. 209	11: 7. 201	23. 192	13. 226	28. 214
— *88	25. 206	5: 2. 106	— 233	25. *80	21: 1. 231	26: 1. 242
— 249	3: 2. 108	3. 95	9. 238	18; 1. 214	7. 235	14. 181
11. 237	3. 108	14. 214	14. 12	— 216	8. 121	18. 231
14. 236	— 246	6: 1. 228	19. 95	— 224	17. 210	27: 1. 229
15. *85	4. 106	4. 209	13: 1. *85	3. 232	24. 208	2. 215
21. *40	7. 106	15. 208	— 192	4. 232	— 248	— 225
26. 201	— 224	18. *40	5. 229	11. 238	22: 2. 122	4. 210
28. *88	8. 106	20. 200	12. 214	15. *89	12. 222	— 233
30. *84	13. 109	21. 106	13. *85	18. 230	20. 208	— 247
— 189	22. 213	— 219	19. 226	21. *89	— 239	6. 235
2: 4. 106	— 220	7: 4. 225	13: 2. 192	21. 220	— 135	20. 231
6. 225	— 233	11. 106	5. 100	24. 233	23: 6. 211	25. 233
8. 189	4: 2. 219	22. 106	9. *85	26. 233	13. 221	23. 241
10. 100	— 231	8: 2. *90	— 246	27. 120	17. *87	38. 209

GENESIS.	GENESIS.	EXODUS.	JOSHUA.	1 KINGS.	PSALMS.	ISAIAH.
28:12. 223	48:20. *40	40:18. 204	2: 1. 242	19:11. 223	72:17. 232	30:20. 200
189	49: 1. 106	35. 118	3:14. 190	20: 7. 247	74:17. 193	31: 3. 181
29: 4. *58	8. 209	41: 4. 204	4: 4. 204	—	81: 5. 196	33: 9. 238
9. 198	22. 237	—	5: 9. 190	2 KINGS.	88:15. 168	37:28. 228
19. 228	—	LEVITICUS.	7:21. 190	—	94: 1. *75	51:12. 188
30:27. 247	—	4: 2. 238	10: 119	1: 2. 231	99:11. 97	52: 121
34. 234	EXODUS.	7:18. 120	13:11. 119	2: 147	102:27. 209	54: 1. 188
8. 237	1:20. 238	11:13. 193	14. 237	4: 1. 180	103:15. *73	63:11. 191
31: 6. 225	2: 6. 188	47. 249	15:19. 210	5: 9. 198	104: 3. 199	—
13. 190	18. 231	12: 4. 189	24:19. 201	26. 256	5. 199	JEREMIAH.
24. 106	3: 1. 214	13: 3. 107	—	6:10. 207	105:25. 239	10: 3. 237
— 209	8. 229	28. 107	JUDGES.	32. 229	29. 239	20. 210
29. 330	11. 233	14: 122	4:20. 243	7:12. 117	114: 8. 189	17: 4. 240
30. 230	16. 217	21: 122	8: 1. 242	10: 2. 229	116: 121	22:29. 202
32. 201	16. 232	24: 5. 237	9:28. 233	13:11. 180	118: 119	51: 8. 254
36. *60	5: 1. 217	25:19. 242	11:14. 215	17. 160	121	—
37. 206	10. 186	50. 228	14. 201	14:10. 119	119:168. 259	LAMENTA-
38. 145	16. 221	26:46. 192	24. 215	15:16. 190	135:17. 170	TIONS.
42. 234	19. 212	27: 5. 92	37. 220	35. 252	139: 7. *76	1: 1. 213
44. 238	7: 9. 213	—	12: 2. 220	16: 7. 138	—	9. 242
— 253	8: 1. 193	NUMBERS.	13:19. 238	18:31. 189	PROVERBS.	2: 190
47. 190	10. 202	1:47. 122	14:18. 234	20:25. 92	1:15. 232	3:29. 233
48. 190	9: 135	3:46. 204	20:25. 92	41. 239	26. 229	EZEKIEL.
32: 5. 192	33. 226	7:13. 204	—	—	131	3:15. 217
— 200	10: 5. 216	9: 6. 237	RUTH.	1 CHRON-	3:18. 237	14: 4. 121
8. 239	8. 193	16. 225	1: 6. 222	ICLES.	35. 199	18:23. 243
9. 233	14. 220	11:29. 234	2: 9. 210	9:13. 197	5:23. 243	24: 3. 135
13. 204	24. 211	12: 4. 206	12: 3. 120	29: 2. 37	6: 6. *68	27: 131
15. 204	120	— 253	—	NEHEMIAH	15. 254	31: 119
33:13. 239	12:11. 242	13:25. 229	1 SAMUEL.	9:28. 210	19. 249	34: 5. 212
19. 21	30. 243	14:22. 214	1:12. 231	—	7: 1. *67	43: 6. 215
213	37. 242	19:13. 200	2: 3. 231	ESTHER.	8:34. 235	DANIEL.
34: 5. 220	13: 162	20:11. 200	— 244	7: 4. 234	11:14. 243	9: 197
7. *89	14: 3. 218	13. 200	4. 237	8: 238	12: 1. 234	HOSEA.
25. 211	11. 228	21: 8. 217	4:16. 200	9: 1. 120	11. 235	5: 6. 232
35: 3. 108	— 244	22:14. 227	9:11. 243	—	28. 244	AMOS.
37: 2. 213	25. 242	24: 7. *40	14:29. 12	JOB.	18: 3. 229	9: 4. 188
3. 239	15: 9. 222	32: 5. 193	15: 121	1: 5. 226	20:14. 203	JONAH.
8. 205	16: 3. 234	—	16: 7. 191	7. 229	21: 3. 227	2: 9. 235
— 230	17: 9. 216	DEUTER-	18. 198	9. 254	27: 9. 238	MICAH.
13. 243	18:14. 221	ONOMY.	18: 3. 206	14. 214	—	6: 6. *78
17. 235	20: 8. 239	1: 2. 205	29. 214	3: 2. 29	ECCLE-	7: 131
29. 186	10. 212	11. 247	21: 8. 198	12: 7. *74	SIASTES.	2:11. 240
38: 8. 256	21: 2. 256	16. 230	22:10. 12	14: 1. *70	1: 4. 226	HABAKKUK
9. 224	4. 236	3: 3. 117	25:27. 237	14: 1. *70	6: 6. 334	1:16. 237
16. 233	— 238	5: 5. 255	—	22: 8. 193	12: 9. 240	HAGGAI.
17. 21	5. 225	6:13. 253	2 SAMUEL.	9. 237	—	2:11. 240
39: 5. 247	11. 253	11:30. 244	6: 131	32: 131	CANTICLES	6: 6. *78
40: 3. 196	17. 246	12:10. 242	12: 1. *63	34:33. 209	1: 5. 117	7: 131
19. 220	29. 236	13. 14. 231	17: 9. 235	38:21. 237	15. 189	—
41:10. 239	121	14:12. 193	29. 117	42:15. 237	2:10. *69	—
15. 241	27:34. 198	21. 230	18:22. 232	—	— 29	—
53. 237	20. *40	16:20. 202	23. 232	PSALMS.	16. 97	—
42: 1. 224	30:33. 211	17: 8. 249	33. 202	1: 1. 185	5:10. 117	—
18. 233	36. 231	22: 8. 235	19:16. 240	5. 244	6: 2. *70	—
27. 204	32: 1. 201	16. 253	30. 238	5: 4. 210	8: 197	—
43:16. 210	3. 202	21. 244	131	6: 5. 256	—	—
44: 3. 12	4. 201	24: 2. 193	20: 131	7:10. 233	ISAIAH.	—
25. 189	16. 185	25: 1. 107	24:24. 145	8: 6. 162	5: 9. 242	—
45: 1. 211	33:23. 218	13. 202	—	9:19. 244	8:13. 194	—
21. 12	34: 3. 211	28:43. 244	1 KINGS.	15: 5. 196	12: 3. 202	—
46:33. 216	35: 5. 208	67. 234	3: 7. 225	24:11. *66	14: 6. 244	—
47: 4. 12	38:10. 204	31: 7. 214	— 228	34: 1. 199	17:10. 197	—
13. 12	39:33. 193	7. 217	8:28. 198	36: 6. 33	23:17. 222	—
24. 95	40:12. 204	50. 233	17:15. 238	51:15. 240	26:10. 240	—
48: 1. 239	—	—	—	66:17. 189	29:14. 117	—
2. 239	—	—	—	—	—	—
7. 229	—	—	—	—	—	—
16. *89	—	—	—	—	—	—

DATE DUE

JUN 01 1994

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JUL 13 1994

JUN 28 1994 REC'D

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REC'D NOV 11 1996

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